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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 3, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

## HONORING THE SON.

We are bid to honor the Son as we honor the Father. Our Savior himself, with all his humility and disinterestedness, still says, "he that honoreth not the Son honoreth not the Father who sent him." Whatever other inferences we may draw from these words, we are assured that he is no Christian, who does not delight in paying the highest possible honors to his Savior. There must be something wrong, something at any rate defective in his soul, if he does not find himself prompted by all his ruling tastes and sentiments, in spite of himself, to express the most profound veneration for such a master. It may be a veneration running into fantastic or fanatic extravagance, and so counteracting its own purpose; but if, instead of this extreme, there be a disposition rather to depreciate and detect flaws in the character of Jesus, I should be afraid the caviler's soul could not be quite sound.

Hence I honor those who from a real desire to honor their Savior, worship him as the Supreme Being. I admire the motive wherever it exists sincere and unmixed, though its result seems to me not only unauthorized but preposterous and inefficient. It is not the best way to honor him; not the way he would choose, not the way to work the happiest effects on our souls.

It might seem at first the most natural and therefore most proper expression of reverence: and it is so to those who are previously sure without a doubt that he is that great being to whom the worship of all worlds is due. But unless they are first certain of this, to ascribe to him the majesty of that being only out of a disposition to do him honor is what must detract from the divine prerogative of the one, and cast mockery rather than honor upon the other. For a common mode of ridiculing an inferior is to apply to him the titles of a superior. Who among us would be flattered by being addressed with the style of kings and princes? Absurdly fond as we Americans are of titles with all our republican simplicity, we feel the insult of an epithet of honor to which we have no claim, to be more cutting often than an epithet of direct dispraise. Before we think then to do honor to Christ by addressing him as the one high Sovereign of the universe, we must have no doubt at all that he is so.

It is not enough to quote the declaration of Jesus with which I began, and similar declarations, as ground for this certainty. They only assert a commonly acknowledged principle; that an ambassador should be honored as the representative of the sovereign whose messenger he is. Disrespect to the former is disrespect to the latter. Therefore he that honoreth not the Son honoreth not the Father who sent him. Our ministers to the courts of Europe represent our government, and therefore, as far as their powers extend they exercise the authority and receive the honors which would be due to our government itself could it be present there. But are our ministers on this account our government? Or are they entitled on their own independent account to honors of the same kind and same degree with the government? So all men should honor the Son as well as the Father, as really as the Father; but not on the same account; not in all particulars; but only because and as far as he is his accredited representative. Observe how the declaration is introduced. "The Father hath committed all judgment to the Son, that, in order that, all men should honor the Son even as they honor the Father." Now if the one has given and the other only received this authority, how is it in the nature of things possible that both should be honored absolutely alike? If the one be a Father, and the other his Son, how is it possible in the nature of the case that they should be regarded with precisely the same views and feelings? They cannot be the same. They cannot be precisely alike. Probably no two creatures of the one only Creator ever were exactly alike—no two leaves in a forest, no two grains of sand, no two drops of water. How then is it to be conceived that the parental and the filial relations, two seemingly opposite conditions, if any two are opposite, should awaken in us exactly the same sentiments, when we think of God and when we think of his Son Jesus Christ! He was the sent of God: must he not be different from him that sent him? He was a worshipper of God, obedient to his laws, he preached those laws, gave up his own will in favor of God's will, owned him to be his God as well as ours, sits at God's right hand, intercedes with God. While he did all this was he identified with him in submission to whose authority he did it all!

But however we may decide on this point, a little consideration beyond the surface of the subject may recommend a better testimony of veneration toward Jesus Christ than the ascription of divine attributes to his nature. His nature too, whatever it was, we are disposed to honor with every proper expression of reverence. What motive could we have to withhold them? Far be it from our hearts to harbor a thought derogatory to any thing belonging to him. But perhaps we never shall know the precise peculiarities of his nature: how then shall we know exactly what honors paid to it might not be unconscious blasphemy? We turn therefore from his physical nature, with which we have not necessarily any concern, to his moral. This is his true glory. This even in the infinite and eternal God is higher glory than the combined splendors of all his natural attributes. We honor God, not so much for being the omnipotent and the omniscient, as for being a God of goodness, wisdom and mercy. And so let us honor Jesus Christ, not so much for what he was without his own choice, as for what he did in voluntary self-devotion to the souls of men. This ground for the honors we pay him I think he would prefer to any divine honors for only being by the necessity of his nature a deity. He must prefer it, not only on account of his humility of soul and his devotion to the superior claims of his Father's unrivalled sovereignty, but on account of its happier moral influence on his followers. We shall derive an immediate moral benefit from honoring our Savior for being our Savior; that is, for what he has done for us to save us from our sins; while from honoring him for the mere involuntary possession of immense might and majesty, the influence on human virtue would be less practical and direct, and I venture to add less wholesome. Human nature is too prone already to honor power and rank and the dignities of wealth and station above moral worth. It is too prone to crouch before mere authority in superiors, while it looks with indifference or contempt upon virtue in inferiors. The world is getting wiser, it is true, in its reverence for princes and nobility. It is abolishing titles and aristocratic rank, and seeing more and more clearly every day that "the Princes of Zoan are fools." But still the accidents of birth or fortune in almost all countries, even the most republican, keep in abeyance the only true nobility, that of soul and character. Now certainly Jesus Christ would be sorry to see his religion lose any means of counteracting this pernicious tendency. He would grieve to know that after all he had done and suffered to leave it an entirely unworldly religion, raising the inward man above the power of the outward estate, it was doing anything to confirm the worldly preference of power to goodness. He must grieve to be honored for his might rather than for the qualities of his character, and feel dishonored at the preference.

[Selected for the Register from Jeremy Taylor.]

## HUMILITY.

'Humility neither directly, nor by consequence, seeks for praise, and suffers it not to rest upon its own pavement, but reflects it all upon God, and receives all lessenings and instruments of disgrace, that mingle not with sin, more willingly than panegyrics. When others have their desires and thou not thine; the sayings of another are esteemed, thine slighted; others ask and obtain, thou seekest and art refused; they are cried up, thou disgraced; or an unworthy person commands thee, and rules thee like a tyrant, reproves thee, suspects thee, reviles thee; canst thou bear this sweetly, and entertain this usage as thy just portion, and an accident most fit and proper to thy person and condition? He that is not content and patient in affronts, hath not yet learned humility of the holy Jesus.

And as Christ's humble man is content in affronts, and not greedy of praise; so, when it is presented to him, he takes no contentment in it; and if it be easy to want praise when it is denied, yet it is harder not to be delighted with it when it is offered. But there is much reason that we should put this restraint on ourselves, lest, if we be praised without desert, we find a greater judgment of God; or, if we have done well, and received praise for it, we lose all our reward, which God hath deposited for them that "receive" not "their good things in this life." Nay, this step of humility uses, in very holy persons, to be enlarged to a delight in affronts and disreputation in the world. "Now begin I to be Christ's disciple," said Ignatius the Martyr, when, in his journey to Rome, he suffered all reviling and abuse. St. Paul "rejoiced in his infirmities and reproach;" and all the apostles at Jerusalem went from the tribunal, "rejoicing that they were esteemed worthy to suffer shame for the sake of Jesus." This is an excellent condition and degree of humility. But I choose to present one that is less, but, in all persons necessary.

If we need any new incentives to the practice of this grace, I can say no more, but that humility is truth, and pride is a lie; that the one glorifies God, the other dishonors him; humility makes men like angels; pride made the angels to become devils; that pride is folly, humility is the temper of a holy spirit and excellent wisdom; that humility is the way to peace and glory, pride to ruin and confusion: humility beautifies the saints in heaven, and "the elders throw their crowns at the foot of the throne;" and there is no one grace, in which Christ propounded himself imitable so signally as in this of meekness and humility, for the enforcing of which he underwent a life of poverty, and a death of disgrace."

## CHRISTIAN UNITY.

Perhaps we cherish extravagant expectations of the degree of religious unity which may yet be realized; but we do not base one of our hopes upon the *direct efforts* which are often made to secure it. We rejoice to see such efforts. They indicate the aspiration of the hour—the impulse which the Father is awakening in the heart of the world. We regard every such wide-spread impulse of human hearts, under His providence, as really a prophecy of the blessing for which it seeks. Nevertheless, we have no special confidence in any endeavors to file away the sharp points of varying creeds, so that men may not goad each other beyond endurance, by clashing thoughts, as they stand side by side. Such attempts often create as many quarrels as they heal. * *

Many of the best things in this world are gained when we do not directly seek them. Indeed, almost all the *best* things come by that indirect process. Perhaps we should rather say, that while we seek one thing, it may be with throbs of desire, Providence is all the while giving us something infinitely better. It is the great method of the soul's development. Man seeks present results, for instance, in his daily toils. But the soul is gaining a fidelity, a manly energy, a self-subsisting power and life, for which it did not directly seek. The heart seeks present joy in the intercourse of friendship and affection. It *gains* an intense, an increasing power to love, which enlarges its whole capacity of being. * * The pure and ever blessed love of God himself does not come so much by *direct* and conscious cultivation, as by the indirect influence of the manifestations of Himself, which he hath spread around us. * * *

We have no faith in the maxim, in any application, "that we can conquer a peace." We can enforce submission in many ways, and in many things. Perhaps we can, in argument, annihilate another's creed. We can enforce submission in many ways, and in many things. Perhaps we can, in argument, annihilate another's creed. We have gained no unity then; perhaps we have not taken a step toward it. But if any common aim can make our hearts flow together, if anything can make our religion itself mingle its aspirations and its labors, no power in the universe can separate us any more. What do we need but mutual knowledge of each other's hearts all over the world, to make the whole world gradually more peaceful, with its varied children continually drawing more closely together into a wide-spread brotherhood! Then we shall see that fidelity and love, and self-sacrifice, and unreserved devotion to God and man, are the same thing everywhere. Those who speak of them, shall seem to all, to speak in the tongue in which they were born. And we shall become of one heart and one soul.

Honor, then, to the Christian movements of the times, not only for their present achievement, but much more, for their higher issues. Honor be given them for the charities they impart. Honor them even more for the charity they create. And while thankfulness ascends for both, still adore that higher Providence which exalted above all thoughts of men, develops through their action its serene and eternal purposes. [Christian Inquirer.

CHRISTIAN TRUTH. What do divines understand by Christian truth? The answer at first appears obvious. "Christian truth (it will be said) is what Christ and his apostles knew and taught concerning salvation under the gospel." Thus far we find no difficulty: but, let me ask again, where does this exist as an object external to our minds? The answer appears no less obvious than the former: "In the Bible." Still I must ask, is the material Bible the Christian truth about which Christians dispute? "No (it will be readily said), not the material Bible, but the sense of the Bible." Now, I beg to know, is the sense of the Bible, an object external to our mind? Does any sense of the Bible, accessible to man, exist anywhere but in the mind of each man who receives it from the words he reads? The Divine Mind certainly knows in what sense those words were used; but as we cannot compare our mental impressions with that model and original of all truth, it is clear that by the sense of the Bible we must mean our own sense of its meaning. When, therefore, any man declares his intention to defend Christian truth, he only expresses his determination to defend his own notions, as produced by the words of the Bible. No other Christian truth exists for us in our present state.—*Joseph B. White.*

## THE SCHEME OF REDEMPTION.

[From the New Jerusalem Magazine.]

What has been commonly called the scheme of redemption, has always taken a prominent stand in the various sects of the Christian church; and no little talent has been exerted by preachers and essayists, to elucidate the doctrine, and give the view they severally took of it, a plausible covering, and endeavor to make it appear necessary and reasonable to the inquiring world. As man is born with propensities to evil, and as these propensities are gratified to a greater or less extent, when he arrives at an age, which will admit of their deliberate and voluntary gratification, there could have been little difficulty in maintaining a doctrine which taught the necessity of redemption; but whether the teachers have succeeded in illustrating their views of the scheme of it, and in making them appear reasonable, is quite another question. I have great doubts, if those who are in the habit of preaching up a vicarious atonement, are fully convinced of the truth of what they advance as the right view of it, and still more if they or their followers are satisfied with its justness and propriety. One thing is quite certain, such a mode of redemption as is commonly taught by the prevalent orthodox church, through its many branches and ramifications, will not stand the test of reason, is directly at variance with our spontaneous ideas of justice, and quite repulsive to the better dictates and feelings of our nature. History gives us no example of any king or potentate, who, to satisfy the demands of his broken laws, put one of his most virtuous subjects to death, and by this sacrifice allowed his guilty ones to escape the penalty due their crimes. Should any Christian king, in the administration of his government, adopt such a course, in the present enlightened state of the world, he would be branded with greater infamy than the cruel Nero was. And should those who are now trying to prop up the current doctrine of the atonement, attempt to reduce a similar one to practice, in the management of families, or the government of our common schools, we can confidently predict their failure. The laws of the Medes and Persians were said to be unchangeable, but they never descended to that refinement of literal exaction, which required or admitted of innocence suffering the penalty due to guilt.

I have merely hinted at this odious doctrine; it is too well known to the readers of this Magazine, to make it necessary to repeat even its prominent points, and quite too repulsive to make such repetition agreeable. It is enough to say, that it is wholly at variance with the doctrines of the New Jerusalem on the same subject; and to the receivers of those doctrines, constitutes the tenet in the Old Church, which is perhaps the most painful to advert to; attributing to the Deity, as it does by implication, those qualities which good men must regard with abhorrence.

Let us now look at the scheme of redemption by the light of the New Church. Our Savior came into the world, assumed the human form or natural body, with all its hereditary propensities to evil, as derived from the mother; was tempted as men are, and felt all the imperfections and liabilities to sin, which are peculiar to human nature in its fallen condition. This was done to effect the redemption of mankind, and restore all things to order. In His life upon earth, almost every act had a bearing upon this great work, the salvation of man. The last event, that of his crucifixion, which has been seized upon as *the* act of redemption, is the only prominent one which really had no connection with, or special reference to, that stupendous work. In this or by this, He glorified his Human and rendered it Divine; but this was an act subsequent to that which was His object in assuming our nature. By this He did not purchase our freedom from the penalty due to sinners, as has generally been thought—it was the act of glorification, not of redemption. This latter consisted in a subjugation of the hells of the evil influences which constantly beset man in his path; the reduction of all infesting powers to order, and thus to prepare for the establishment of a church more spiritual than that which at the time existed; a church filled with the holy principles of goodness and truth, in a literal, practical and rational form.

## SUNDAY IN A RURAL DISTRICT IN FRANCE.

[From Rev. T. Clapp's Sermon on the Christian Sabbath. The preacher had recently returned from a tour in Europe.]

During my late tour, I witnessed scenes and facts which made a deeper impression on my heart, touching this topic, than all that I had before read or experienced. It so happened, that on the afternoon of a Saturday, towards sunset, we arrived at a rural district, in France, adorned with all the charms of nature, and a surpassing cultivation. The peasants, in the midst of their harvest, were seen in groups retiring from their fields, after the toils of the day, and directing their course homewards. They looked care-worn, haggard and exhausted. The next morning, a beautiful Sabbath in July, we saw these same laborers neatly dressed as they were walking to their respective places of worship. We saw small parties, families and friends, after their orisons in church, engaged in conversation and appropriate amusements. They seemed cheerful, refreshed, elastic and happy. I could hardly realize that they were the same beings, whom I had gazed on, with sad emotions the evening before, as they were lifting off from their necks the iron yoke of grinding and wasting toil. I met with similar experiences, when travelling across the Alps, and in some parts of Great Britain.

I could not help feeling, with respect to these poor people, that the Sabbath was the most glorious portion of their earthly allotments; that it far outweighed in value all their other temporal blessings and possessions. No words can describe the importance to the humbler classes, of that regular return of hallowed rest, which secures to them a weekly day of release from injustice and servility, from ignoble toil and wearing drudgeries. Now, by this divine appointment, the poorest peasant has one day in seven for ennobling pursuits of knowledge and virtue—for the enjoyment of freedom and independence—for the concentration of his thoughts upon God, holiness, and the transporting prospects of that blessed, immortal life which he anticipates beyond the grave. The Sabbath tells the meanest slave, that though sad and forsaken on earth, he has an ever-present, Almighty Father, who will hereafter admit him to the 'glorious liberty of the children of God." The Sabbath restores the dependent laborer to the full, uninterrupted delights of domestic intercourse. On this day he can indulge the "feast of reason," instruct his children, encourage them to persevere in the course of duty, however rugged, and cherish in unison with those most dear to his heart, the hopes, which are sanctioned by Christianity—hopes that go out beyond the horizon of earth—to connect their fates and fortunes with the unimaginable splendors of an approaching eternity. O! more important to that poor family, however humble, unhonored or unsung, is the Christian Sunday, than all the external wealth and magnificence of an evanescent world. This institution can fill their souls with satisfying, imperishable riches, exalt their characters, strengthen the ties by which they are united on earth, and build a bridge across the gulf of death, to conduct them to those eternal scenes of being, of beauty and of bliss which await the good and faithful beyond the grave. Who, that duly ponders these simple, obvious considerations, can doubt the wisdom and beneficent tendencies of the Christian Sabbath?

## INFLUENCE OF PUBLIC WORSHIP.

By uniting in the same religious services every week, since worshippers must be bound together by the finest sympathies of which our nature is capable. We repair to this temple, my friends, to escape, at least for an hour, from the cares, follies and pleasures of a transitory world. We meet here to warm our bosoms with those thrilling, deathless sentiments which unite us to the throne of the Supreme; to offer our orisons to Him, in whose presence all sublunary glories are lost and forgotten; to cherish a sense of common dependence on the mercy which Jesus Christ has revealed for our hope and encouragement; to feel as becomes fellow heirs of the same bright future—as becomes those made of the same clay, pilgrims to the same grave, and candidates for the same immortal glory. Are not such exercises adapted, in the highest degree, to soften and soothe our minds, chafed and embittered, perhaps, by the struggles and competitions, discords and distrusts, hatreds and bickerings of the week just finished; and to inspire us with that spirit of love and deference which forms the only immovable basis and bond of social peace, order and welfare. Cicero, somewhere, says, that nothing but the influence of the temple could preserve mankind from being scattered and dissipated by the repulsive powers of selfish and ungoverned passions. And what kind of a temple is that of which the Roman sage is speaking? A temple erected for the purposes of a dark and stupid idolatry.—How incomparably inferior is such an establishment to a Christian Church, radiant with the beams of a pure religion, around which cluster those hallowed affections and sympathies which will cross the grave, and bind us into one immense family, destined to tread the broad and boundless pathways of an eternal being. The Church is the greatest leveller on earth. "Every act of public worship is a solemn declaration of the equal rights of man." What are all the distinctions of earthly pride, compared with the glories that await the humblest Christian in a future world—compared with the immeasurable distance which separates us from the throne of the Infinite. [Ib.

## THE SUNDAY FOR THE PARENT AND TEACHER.

The Sabbath is inestimable as one of the means ordained by heaven to be employed in securing to our children the benefits of an efficient moral and religious education. On this topic I need only appeal to your own experiences. As you take a retrospect of the "dark, backward, deep abyss of time," what are the earliest and most affecting objects which rise up before the eye of your memories? Are they not the endeared forms of that mother and venerated teacher, who watched over your opening minds in the tender period of childhood; employed for your advancement the most suitable discipline; led forth your young affections, through the love of parent and friend, to the Infinite Source of being; taught your intellect to take its first flights over the illimitable fields of knowledge; spread before your wondering and delighted taste the beauties of earth, which are but the types and emblems of those higher beauties that adorn the scenery of an eternal state; to awaken within you the consciousness of an immortal destiny, and the dawnings of that law of virtue in the light of which we have been created to walk forever? Have not the sentiments, principles and convictions derived from these sources, conferred upon you numerous and invaluable blessings! Have they not been the pole-star that enabled you to return from the wandering of sin, your consolation in sorrow, your support under the crushing burthens of life, and your hope when looking into the grave? O, what would man be without the bland and purifying influences of a mother and a Sabbath? [Ib.

## DUTY OF CHRISTIANS TO MAINTAIN LIBERTY AND ORDER.

[From a sermon recently preached by Rev. M. Coquerel in the Temple of St. Marie.]

"Your first debt towards your country is to labor for the alliance of liberty and order. Liberty, at the present day, will defend herself, do not doubt it; she has strength, public sentiment, numbers; the torrent is with her, it is order which needs to be defended, and in fact in defending her you will aid the cause of liberty, because without public order, liberty is only a snare, a falsehood, which soon ceases to deceive any one.

"All disorder is tyranny; any disorder takes something from the independence of every citizen; any disorder puts obstacles in my way, and it is exercising tyranny over me to put an unlawful obstacle across my path. Disorder under whatever pretext it may be committed, whatever passion gives rise to it, whatever varying changes of temptation it displays in turn, is only another name for anarchy, it is only anarchy at its source, waiting to grow large, and the most ancient, the most terrible lesson of history, in every country and in every age, is that anarchy becomes the worst of despotisms; it is a despotism which has nothing in its favor, nothing; neither that heavy and monotonous peace which absolute power can at least maintain, nor that material prosperity which prevents a nation from waking up, nor that dazzling glory of war which often causes so many tears that we forget to weep for absent liberty. And while it kills liberty, social disorder kills labor; the utensils which serve as arms for disorder are injured too deeply and too suddenly to be used again for the arts of industry. In the tumult, nothing is done, laborers have no heart to work, distracted as they are by other sounds beside those of the workshop; some do nothing, because they are engaged in the tumult, others because they are looking on to watch it; distrust intercepts and stops orders, the unfruitful activity of disorder causes hunger and thirst to increase, and the daily bread being cut off, poverty arrives with long strides, introduces itself everywhere, goes from house to house, descends from story to story, and society is dissolved in the immense disorder, as an edifice from which the cement is withdrawn, crumbles to the ground.

"Christians, be all of you the defenders of order, each one in the place God has marked out for him, each in the circle where his influence prevails, each by the means at his disposal. With a sense of this great duty, rally around the existing government, according to the precept of the gospel. "The powers that be, are ordained of God." Give force to authority, inculcate respect for the laws, march in the ranks of the citizen guard, pay without delay the amount of your taxes, and in every thing act as vigilant and courageous guardians of public order. Fathers of families, heads of manufactories, masters and workmen, do not doubt it, this is your duty as citizens and as Christians, your duty towards society and your country, your duty to yourselves, to your wives, your children, to God. Let no one be drawn away, let no one desert his post, and seek in the past motives for betraying the present. Have you regrets, they must be restrained; anxieties, they must be concealed; ambition, you must put it off. You have time to be ambitious, put it off till tomorrow, and begin by working for what is much more pressing. This is certainly not the gratification of your personal ambition; it is the public peace. The voice of your claims will be better heard when other sounds are silenced, and order, which is your first duty, is also your first interest. There is, you see, no pretext remaining which can justify you in your flying from the defence of public peace. Kings abdicate when they see the hour is come; citizens can never abdicate, because the country is always here. Obey then your master who commands us to "Render to Cæsar the things which are Cæsar's, and to God the things which are Gods;" and since Cæsar is at the present day the whole nation, in serving that you will serve yourselves, and you will 'seek the peace of the city where God has established you.'"

## A BRIGHTER DAY TO DAWN.

[The paragraph below is from a speech by Rev. Dr. Tyng of the Episcopal Church, before the Society for the Conversion of the Jews, and is copied into the "Christian Witness," under the heading—"New-Light Theology." The Witness, so far from being kindled into sympathy with Dr. Tyng's inspiring words, has only a rebuke to bestow upon him, and says that "the platform of the anniversary meetings is not exactly the place to look for sound and safe theology." It is gratifying to see such men as Dr. T. rise so high out of the conventionalisms of his Church. "Low" and "High," are in the worldly sense used to denote the two parties in the Episcopal Church; but in the Christian and moral sense they are generally to be reversed when so applied.]

"He believed there was no cause in the whole circle of Christian effort more peculiarly dear to Jesus than that of this society. Some believe that the coming of Jesus is to be preceded by a long and gradual progress of intermingling light and darkness; but he saw nothing in history, heard nothing in the language of prophecy, that convinced him that the harvest of the world is ever to be reaped by any instrumentalities now in use. He looked for another dispensation—for a time when the Sun of Righteousness will suddenly beam forth, as if the sun should beam forth, at once, from the zenith of the midnight concave. The Divine Redeemer is to return upon the earth. In that day Jerusalem shall take her stand of predicted glory, and become the metropolis of a magnificent empire. The Savior, as a mighty Conqueror, is to come forth in splendid triumph, and establish upon the mountain of his holiness his throne of glory, and all nations that will not serve him shall be trodden under foot. The signs of the times are such, said the speaker, as should awake to renewed efforts such as wait for the salvation of Israel. The bridegroom, even now, cometh; go ye out to meet him."

## THE AMERICAN AMBASSADOR AND LAMARTINE.

Mr. Rush, Minister of the United States in Paris, on the 26th of April last sought an interview with the Provisional Government, on which occasion he addressed them as follows:

"*Mr. President and Members of the Provisional Government of the French Republic:*—I have the honor to deliver you the letter of the President of the United States, in which I am appointed Extraordinary Ambassador and Minister Plenipotentiary of that Republic, to the Republic of France. In placing these credentials in your hands, it is my duty at the same time, to express the sincere solicitude of the President for the prosperity of France, and I am instructed to make known to you his ardent desire to cultivate with zeal and cordiality the most friendly relations between the two Republics, which will serve to cement their dearest reciprocal interests. I am also instructed to declare that the President has expressed his entire approval of my act, in acknowledging the French Republic, at the moment when its existence was first proclaimed to the world, in February, by the Provisional Government." * * * *

M. Lamartine answered as follows, in the name of his associates:—

"Citizen Ambassador: The Provisional Government has appointed me its representative to receive from your hands the first act of official acknowledgment of the French Republic. France was the first to recognize the independence of the Republic of the United States of America, when she was young, weak, and contending for her existence; but under the fructifying influence of the democratic principle, she has grown in half a century to the proportions of almost an entire continent. By the retributive justice of Providence, it was reserved to the American Republic to be the first to acknowledge the new Republic of France, and, if I may be allowed the expression, to put its signature to the certificate of birth of the French Democracy in Europe. Her signature, Citizen Minister, will bring happiness to the Republic.

Notwithstanding the agitations and embarrassments inseparable from a crisis like this, of the fall of a form of government, of the creation of institutions entirely different, of so great a displacement of men and of things, make known to your fellow citizens that their wishes for France shall be accomplished, and that the republic shall leave our weak hands great and powerful, to pass greater and more powerful still, into the hands of the whole nation. What gives us this confidence is that the French people are henceforward mature for their institutions. What existed fifty five years ago, only in the heads of great spirits, has now become a part of the thoughts and the actions of the entire people. The Republic, which our people desire at the present day, is the same which you have already established among yourselves—a Progressive Republic, but conservative of the rights, the property, the Industry, the Trade, the rectitude, the freedom, and the moral and religious sentiments of its citizens. This is a Republic, whose first call was that of generosity and brotherhood, which at once broke in twain the weapon of revenge and of political reaction, and instead of the fatal countersign of robbery and proscription, wrote upon its banners the abolition of the punishment of Death, and the fraternization of the people. These principles, adopted as we hope, by the National Assembly, strengthened by an invincible public force, in which each citizen, as you have seen, has become a voluntary soldier, and concentrated into a powerful Representative Unity of the Government, the French Republic will make the glorious sister of the American Republic; and it may then be said of the French people and the American people, as was once said by a man dear to our two countries—the Republic of the two Worlds.

As regards the sentiments which the French people thankfully and ardently cherish for the people and Government of the United States, I can give them utterance, Citizen Minister, in a single word: *Every Frenchman has for the Americans the heart of Lafayette.*

## WAR.

What, speakingiin quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Drumdrudge, usually some five hundred souls. From these, by certain "natural enemies" of the French, there are successfully selected, during the French war, say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has not without difficulty and sorrow fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone, avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red, and shipped away, at the public charge, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Drumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition, and thirty stand fronting thirty, each a gun in his hand. Straightway the word "Fire!" is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart, were the entirest strangers; nay, in so wide a universe, there was, even unconsciously, by commerce, some mutual helpfulness between them. How, then? Simpleton! their governors had fallen out; and, instead of shooting one another had the cunning to make these poor blockheads shoot. Alas! so it is in Deutschland, and hitherto in all lands; still, as of old, "what deviltry soever kings do, the Greeks must pay the piper!" In that fiction of the English Smollet, it is true, the final cessation of war is perhaps prophetically shadowed forth; where the two natural enemies, in person, take each a tobacco pipe, filled with brimstone, light the same, and smoke in one another's faces, 'till the weakest gives in. But from such predicted peace-era, what blood-filled trenches, and contentious centuries, may still divide us! [Thomas Carlyle.

## RAVAGES OF INDIANS.—RETRIBUTION FOR INDIAN WRONGS.

[From accounts up to April 20th and May 6th.]

Laguna was overrun with fugitives from Campeachy and all parts of the country, and many were obliged to dwell in tents and even in the open air. Men of substance from Campeachy were at Laguna, endeavoring to find an asylum for their families. At the last accounts, the Indians were within one day's march of Campeachy, in vast numbers, and with no abatement of their design of a general massacre of their opponents. Their war-cry was "Death to both black and white—man, woman and child; all, save the red man!" They claim to be 250,000 strong, and say that the country rightfully belongs to them and they will possess it, and insure possession by the massacre of all their opponents.

The Indians have destroyed the town of Valcalla by burning it to the ground. Five hundred of its defenders have retired into forts, while the women and children were taking care of themselves as they best could, and were flying in all directions without money or food.

A special messenger from Bacalar, (a town in the south-eastern part of Yucatan,) states that the Indians have just succeeded in getting possession of that place. They immediately commenced setting fire to and destroying the houses, stores and all buildings, public and private, which came in their way. This of course soon laid the entire city in ruins. The men, to the number of from four to five hundred, retired to the forts, where they now are.

The women and children, with hardly any clothing, and no money or food, are flying in all directions—some to the bush, some to the river, and many have come here. About two hundred are now near this place in bungies. Some are at this moment landing. Her Majesty's Superintendent has despatched two large—[some kind of vessels] the Eliza and Honda, to bring away any who may wish to avail themselves of this opportunity. Many rumors of horrid murders are rife among the poor refugees.

We have conversed with a gentleman who came passenger on the Eleanor. He thinks that nearly a thousand people from Bacalar and the vicinity had taken refuge at Balize up to the 26th ult. The Indians were in force on Rio Hondo, some forty miles south of Bacalar. Their number was computed at ten thousand, and they had threatened to march upon Balize and revenge themselves upon some of their oppressors who reside and own property there. The place could easily be burnt, as it is comparatively built of wood. The inhabitants were in great consternation. [Trav.; Tribune.

[The Pittsburgh Chronicle publishes the following Telegraphic dispatch.]

*Indian War in Oregon—Four Battles between the Whites and the Indians—Horrid Massacre of Twenty Missionaries.*

LOUISVILLE, May 21.—By the arrival of Major Meek, late and exciting news has been received from Oregon.

Four powerful tribes of Indians have commenced a bloody war against the settlers.

Four battles had already been fought in January, in all of which (excepting one) the whites maintained their ground. Five hundred whites kept up a continued fight with two thousand Indians for an entire day, at the close of which the Indians retired. None of the whites were killed, but great numbers were wounded.

On the 29th of November, a horrible massacre was perpetrated by the Cyuse Indians at the Presbyterian Mission in the Walla Walla Valley. Dr. White and his wife and eighteen others were killed, and sixty or seventy persons were taken prisoners.

The houses belonging to the station were all burned.

The prisoners were ransomed and restored, through the agency of Peter Skeen Ogden, Chief Factor of the Hudson's Bay Company.

Major Meek pushed up the river yesterday on his way to Washington city. He has dispatches to the Government, asking immediate aid.

A VOICE FROM THE SOUTH. The N. Y. Evening Post, under the head "A voice from the South," publishes an extract of a letter from a gentleman residing in one of the Southern cities, remonstrating against what he deems the erroneous impression that the people of the South generally coincide in opinion with the Charleston Mercury and Mr. Calhoun, in their views on Slavery, the Wilmot Proviso, etc. The writer positively denies the correctness of this impression, and warmly maintains that a great change has come over the people of the South, of late years, in regard to the subjects referred to.

## GABOON MISSION, AFRICA.

[From the Rev. Mr. Wilson's (Missionary to Africa) Speech at the Anniversary of Foreign Missions in New York.]

We cannot form an accurate idea of the properties of this great country. Its population has been variously estimated at from fifty to one hundred and fifty millions, although, in consequence of the deficient facilities for collecting statistics, no very minute account can be rendered. In some parts there are not less than 100 to the square mile, equal to that of the most thickly settled portion of our Union. Probably the total is nearer 200,000,000. Of these, perhaps one-quarter are Moors and Arabs—occupying the Northern and North-eastern parts of the country. The remaining three-fourths, are the Black race, inhabiting the Western and the whole of the Southern portion of Africa.

England, Ireland, France, with the whole population of the United States, form a total not *half* that of Africa. And of this immense multitude, perhaps not one million have ever heard of the name of Jesus Christ.

The general physical appearance of the country is most striking and beautiful, the mountains of Sierra Leone, of Cape Town, the rolling country of Cape Palmas, and the hilly region of the Gold Coast. All this presents natural scenery of varied kinds unequaled, unsurpassed in any part of the world. Of the appearance of the villages, there is nothing in this country to which they can be likened; thus no adequate idea of them could be given. On the Grain Coast, as it is called, they somewhat resemble clusters of haystacks, although each cottage is larger than one of these. They are thickly set, so that in passing between, there is need of caution against the projections of the roofs.

A stranger would probably be surprised to witness, near the coast, extensive fortifications, and in some of them magnificent castles, while all around them spring up native villages, the houses constructed of clay and covered with grass. The question will naturally arise, How came this conjunction of civilization and barbarism upon these shores? It is supposed the fortifications and castles were constructed more than two centuries ago to facilitate the foreign slave-trade. They are now garrisoned to suppress it. Evidently a great amount of labor and funds were expended in their erection.

There is nothing in any part of Africa like an extended political organization. So far as civil institutions are respected, they are generally those of other countries, and always extremes—either Despotism or utmost Democracy. When the latter, it is principally a mere reaction of excessive Despotism. The social and moral condition of Africa is what might be expected, under these circumstances. If any one would know, said the speaker, what human nature can become when left to itself, let him go to Africa. One feature illustrative of the situation of the inhabitants is their belief in witchcraft and superstitions—particularly fetishes, or charms, which are often a mere block of wood or piece of iron, blessed by passing through the hands of the priest, and upon these they depend entirely for protection. On all their highways—at the entrance to the villages, at every door of every dwelling, in the most conspicuous parts of the houses and on their persons, these fetishes abound; they are here and there, and everywhere.

No one takes a glass of water, even, without first requiring the hearer to "take off the fetish," as it is called, *i. e.* taste a mouthful; and this—not even excepted in the case of a mother or a daughter.

In regard to the Mission at Gaboon, it was only established five years since; before that time there was not a mission at the place, nor within less than 7 or 800 miles; the mass of the natives never had heard or known of Missionaries. When they first appeared, the inhabitants of the entire region received them very friendly, pleased at the idea of knowing something of the White Man's Religion. The first object of the Missionaries was to erect a bamboo chapel and invite the people to come together and hear the Word of God. At first they had no correct perception of decorum in the house of worship—they sat with their hats on, pipes in their mouths, and sometimes entered with the gun on the shoulder. It was an easy matter, however, to correct this, and now there is not a more attentive and respectful people in the world. In preaching to them, the missionaries always adopt a familiar and very simple mode of expression, propounding questions to which the entire congregation answer.

It is gratifying to see that the Gospel begins to have an influence among these people. The Sabbath is very generally respected; and it is better observed in the African villages immediately around the Mission than in this great *Christian City!* The people are carrying the Word scattered among them far and wide over the country. They are a commercial people, going in canoes and boats up and down the coast, and into all the rivers—and it is their custom, wherever they are, to suspend trade on the Sabbath, and, collecting the natives, inform them of what they have themselves learned from the White Man.

The entire white population of Africa is not much less than 10,000—of whom there are 30 Missionaries scattered through the country. The great mass of this white population are men of the world, chiefly pursuing commercial occupations—and the balance English military forces. But the Missionary corps among all these thousands amounts to no more than a *hundredth* part—the number of Protestant missionaries residing in that country has *never been half as many as of those who reside there for the express purpose of pursuing the Slave Trade.*

CHRISTIAN REGISTER.

BOSTON, JUNE 3, 1848.

## ANNIVERSARY WEEK IN BOSTON.

### Book and Pamphlet Society.

The public exercises in which Unitarian Christians are more particularly interested, on Anniversary Week, were opened with a sermon by Rev. J. W. Briggs, of Plymouth, before the Book and Pamphlet Society, at Federal st. Church, on Sunday evening May 28. Mr. Briggs took his text, 2 Cor. iv. 13—"We believe, and therefore speak."

In these words, said the preacher, Paul reveals the impulse which sent him onward in his career of proclaiming the gospel to the world. He had been called out of darkness into marvellous light; had been made to see the excellence and glory of spiritual things; had experienced in his own heart the power of the redemption of Jesus; and there was an inward moral necessity of uttering what he saw and felt, to his fellow men. To this great spiritual principle contained in the text, the preacher would first call the attention of his hearers, and then present the claims of the Society for the promotion of whose objects they were assembled.

How beautiful is the necessity which faith lays on a man to speak! In some way must the secret of the heart be told. The desire to impart some newly perceived truth, and give expression to the feelings of the heart, would burst through every restraint. Let any one consider his experience in relation to an object that has strongly enlisted his mind and heart, and he will have in himself the illustration and confirmation of the principle, that what he believes, that must he speak. The artist cannot rest until he places on canvas the vision, which stands in ideal beauty before his mind's eye. The poet writes his work not because there is a demand for it, but because he is "smit with the love of sacred song," and

"Feeds on thoughts that voluntary move
Harmonious numbers."

He who stands in the pulpit, when he has come with some great principle that has taken possession of his soul,—it is then, and only then, that he is inspired.

Let faith be born in the soul, and it cannot be suppressed. Unseal a fountain, and it will send out its streams. Its present outlet may be closed and its channels filled up, but it will find new ones. Or it will work its way silently underneath, until it shall sweep away the very ground itself on which men have stood to hem in its waters. None can stay the living currents of the soul. They will carry before them all barriers, in their onward flow.

Let a man come out of the world of sense, and learn to develop the highest affections of the Soul; let him become healed of the infirmities of his will and temper, and feel strong and healthy in the pursuit of whatever things are pure and lovely and noble; let him feel that whereas he was once blind, now he sees, once dead but now lives;—then as he looks around upon others in the same condition in which he once was, he cannot but desire to impart the remedy to others. It is because there is so little experience, that there is so faint utterance, and from so few. He who feels the power of the gospel, and sees that it can save his own spirit, knows it can save others. There may be different modes of access to men according to different degrees of culture and civilization, but he knows that all souls are subject to the same great spiritual laws.—A passive faith is a contradiction. Men must by necessity seek to spread what they believe to be truth. "Go into all the world and preach the gospel to every creature," is less a command than a privilege—than a prompting of the soul under the power of the gospel which it believes. The Christian life *is* thus the missionary spirit.

Mr. Briggs having discussed the broad principle contained in his text, proceeded to the special object before him.

The Book and Pamphlet Society proposes to diffuse its views by the press, sending forth its publications to help on the great work of evangelizing the world, both where the preacher is sustained by other societies, and laboring in distant and destitute fields, and also where the living voice is not heard. Does any one ask, what good will this do? Here surely is not the place to ask such a question. Less than six years ago, one passed away connected with all the associations of this sacred place, and a feeling of personal bereavement came over the scholar, the disciple, the slave, the philanthropist. Look now and what do you see? A wider and unnumbered multitude of hearers! The *Press* is giving him a sort of omnipresence. See what the Press can do to destroy the victories of death! to spread broad cast the seeds of truth which shall produce a purer civilization! to lay the foundations of a purer Church!

There are men who will not come to the places of earnest pleading, until some influence like that used by this Society draws them. It is to the universal circulation of cheap, and simple publications, that the great Reforms in England have been owing. The way is thus silently prepared for great changes in the world. It is in nations, as in nature, when the electric forces are silently gathering in the clear sky, and men see no sign, until the clouds rush across the sky, and the bolt descends. Let the friends of God see how they can work to accomplish great and noble revolutions!

Every man surely will do something to spread his faith, if he has any faith. When however we send out that special faith which we cherish, it is not to contend, it is not to promote sectarianism. We communicate it to others, because, as it has benefited ourselves, we feel it will do good to others. Our chief aim is to arouse an earnest spirit of truth in the hearts of men, whether one set of opinions stand or not. It is to awaken in the soul a perception of its spiritual need, and then it will seek and obtain the truth which is its best aliment.

This society have great encouragement in the facts which are constantly coming to its knowledge. There is great encouragement also in the position of our denomination, by which it operates more by way of changing and modifying the thoughts of the world, than in the enlargement of its mere boundaries as a sect. Principles and truths are now admitted by those who once opposed them. Once the fathers banished Quakers from the land. But Puritan pulpits preach to-day what Puritan pulpits once banished. No matter whether our *name* live or not. Our *faith* shall stand.

The Book and Pamphlet Society will become just as efficient as this community shall give it means. Some seed may fall by the way side, but some shall fall into good soil, and grow up a harvest of truth and righteousness.

Mr. B. then concluded his very eloquent sermon, of which his rapid utterance enabled us to take only the above partial and imperfect sketch, and a collection was taken up in aid of the funds of the Society.

### THE MASSACHUSETTS BIBLE SOCIETY.

The Business meeting of this society was held in the Upper Lecture room of the Central Church, Winter street, at 3 o'clock P. M. Henry Edwards, Esq., Treasurer, made a report of the finances. The receipts the past year amounted to $3417 66; the expenditures, $2850 29; balance in the Treasury, $644 23. The report was accepted and placed on file. The following gentlemen were unanimously elected officers for the ensuing year:

President—Rev. John Pierce, D. D.

Vice President—Hon. Simon Greenleaf, LL. D.

Corresponding Secretary — Rev. Francis Parkman, D. D.

Recording Secretary—Rev. George W. Blagden.

Treasurer—Henry Edwards, Esq.

Auditor—Samuel May, Esq.

Trustees—Rev. William Jenks, D. D.; Rev. Charles Lowell, D. D.; Rev. Daniel Sharp, D. D.; Rev. N. L. Frothingham, D. D.; Rt. Rev. Manton Eastburn, D. D.; Rev. William M. Rogers; John Tappan, William Worthington, Albert Fearing, Heman Lincoln, S. May, Amos A. Lawrence, George R. Sampson, Jacob Sleeper, Charles T. Russel, Francis O. Watts, James Dunn, T. R. Marvin, Esqs.

The Trustees subsequently elected the following gentlemen as Executive Committee: Rev. Francis Parkman, D. D.; Rev. Mr. Blagden; Henry Edwards, Esq.

At the close of the balloting, Hon. Simon Greenleaf offered a series of three resolutions:—

Resolved, That the Bible Society establish an independent depository in the city of Boston for the sale and distribution of Bibles.

Resolved, That the State of Massachusetts be the field of labor of this Society.

Resolved, That the Executive Committee be authorized to carry these resolutions into effect.

He added a few remarks in support of his resolutions, stating that another place of sale for Bibles in the city had issued ten times as many as the regular Depository of this Society, and that the operations of the Society were now confined, he believed, almost to the single County of Suffolk. Mr. G. was followed by Rev. Mr. Rogers of Winter street Church.

Rev. Mr. Cleveland of Boston offered a motion that the annual public meeting of the Society should be opened with prayer. The President, Rev. Dr. Pierce, observed that the present position of the society was that of the American Bible Society, and of the British and Foreign Bible Society. He was followed by Rev. Dr. Parkman, John Tappan and T. R. Marvin Esqs., and the matter was finally disposed of by a motion of C. T. Russel Esq. to refer it to the Trustees to report next year. The meeting then adjourned to the body of the House.

#### PUBLIC MEETING.

The President, Rev. Dr. Pierce, opened the 39th annual meeting with a very appropriate and excellent address, in which he paid a passing tribute to the memory of the officers of the society who had deceased since they last met—Ex-President Adams, Hon. Samuel Haven, and Rev. Dr. Codman.

Bishop Eastburn followed with reading from the Scriptures, the sixtieth chapter of the prophecies of Isaiah.

The Corresponding Secretary, Rev. Dr. Parkman, next read the Annual Report; a document which was alluded to by several of the speakers during the meeting, as one of great excellence and value. The Rev. Secretary stated that 3880 Bibles and Testaments had been distributed during the year among destitute individuals, Sunday Schools, various benevolent societies, and especially seamen—to which last class 1247 Bibles had been given.

The Report was seconded by Rev. Mr. Huntington of this city, who remarked that in compliance with a most appropriate custom, the Anniversaries of the week were introduced with a grateful acknowledgement to God for the gift of his Inspired Word. Most suitable is it to avow our indebtedness to it as the fountain of every good conception; the corner-stone of every charitable institution; the foundation of our whole religious system. Let this meeting, then, be like the invocation of a blessing upon the religious and philanthropic services of the week.

Among the various topics which the Report presented, said he, no point carried our convictions, and the assent of our feelings, more than the tribute to deceased members of the society. Mr. H. characterized this as simple, just, faithful and affectionate, and, as he passed along, added his own tribute, which was cordial, happy, and illustrative of the characters and virtues of those commemorated. Every good man's faith, said Mr. H., is a testimony to the Bible. What an impressive array might be gathered from all departments of human thought and human action; from statesmanship, jurisprudence, literature, reform, philanthropy, and from daily enterprize, in favor of the divineness of the Scriptures! What a vast amount of talent offers its homage to the Bible! To see a strong mind adorned with all accomplishments thus yielding its profound obedience to the precepts and doctrines of the Bible, proves that it is from God, the "Fountain Light of all our seeing."

The Scriptures diffuse their beauty over human life. It was by daily communion with the Scriptures that Adams was so faithful in his public duties,—the speaker was about to say, "faithful only he among the faithless,"—that Hubbard [the Secretary had added the name of Judge Hubbard to those mentioned by the President,] was so pure, and Codman so devoted and benevolent. For an idea of a perfect state of society, for a perfect standard of character, and for a perfect conception of God, we are indebted to the Bible. Nothing approaches it, in all that has been devised and published by man, in all ancient or modern literature. Well did the great novelist say, at the close of a life devoted to most various reading, "There is no book but one for me." The Bible is older than the Fathers, truer than Tradition, wiser than Councils, more learned than Universities, more infallible than Popes. The doctrines of the Bible derive not authority from man; they rest upon the supernatural authority of our Lord Jesus Christ.

What most concerns us to know, is, that the Bible offers its blessedness, and imparts its influence, not more to the high than to the low. Its simplicity is its highest beauty. They mistake, who suppose its excellence consists in its grandeur of diction. It is, that it can be understood and appreciated by the humblest peasant. Mr. H. quoted a beautiful saying of Coleridge, that the fairest flower in cottage casement is not half so fair as the Bible gleaming through the lower panes of the window. The speaker also narrated a touching story of a fugitive slave whom he had seen, and who told him of his being taught to read by his little boy, at his hearth, with the light of torch; and when he could spell out one sentence for himself, he leaped up and shouted for joy.

Mr. H. concluded with asking, Who could be so indifferent, and sluggish, as not to aid in the diffusion of the Bible? Who not pray for the swifter flight of the angel in the midst of heaven, having the everlasting gospel to preach unto every nation and people.

Rev. Rollin H. Neale, of the First Baptist Church in this city, was the next speaker, who offered the following resolution:—

*Resolved.* That every new development of human nature, and every fresh page in human history, show forth the wisdom and beneficence of the word of God.

Mr. Neale commenced with an allusion to Dr. Franklin in Paris, who, at one of the literary circles in Paris, when passages were read from various distinguished writers, said he would read from an old book which he had—and he accordingly read the prayer of Habakkuk, which was very greatly admired without their knowing that it was from the Bible. He also related an anecdote of a young minister who once asked an old divine, what he should do to keep up an interest among his people; and the answer was, Quote the Bible. That would be the most novel to them.

Mr. Neale then proceeded to the theme of his resolution—which was the beneficence of the Bible in its adaptation to man.—It was needed for the support and regulation of States, as well as of man. Napoleon, who would change his religion with his uniform, was yet anxious, as Emperor of France, to introduce the Bible among the people. One of the early ministers of France said to Louis Philippe, France must have religion. The only true foundation of a nation is morality, and the foundation of morality is religion, and this again rests on the Bible.—The speaker also alluded to Mordecai M. Noah, the Jew, who having travelled much among nations where the Bible was not known, exclaimed on his return, I thank God that I am again in a Christian land. It is because the Bible has gained its way in the earth, that liberty is waking up among the nations. Happy for our own institutions, that they originated with men who were imbued with the spirit, and familiar with the truths, of the Bible. Let the Bible affect the lives of the people and no one could take their liberties from them—they would be forever safe. Let the Bible be our guard, and it would prove a wall of fire round about our nation.

The Bible, said the speaker, was made for man. There is nothing good without it. This said he, is an age of reform. And we have a strange kind of reformers—men engaged in various enterprises of reform by which they seek to purify and elevate the land, and yet would discard the Bible. It reminded him of a lecture he once heard Dr. Sewall of Washington city deliver on the subject of Phrenology. The Doctor was no special friend to this science, and in the course of the lecture he observed that the head of Voltaire was remarkable for its development of reverence and conscientiousness. It was the answer of the Phrenologist, he said, that the reason why Voltaire became an Infidel was, he had so much reverence that he was shocked at the representations made of the Deity in the Bible and in the Gospel of Christ.

At this point of his address, Mr. Neale paid a noble tribute to the memory of Channing, in which it was gratifying to see how fully the speaker could appreciate without jealousy, and declare with no stinted praise, all that was good in one who nevertheless differed from him in faith. Channing, said he, was the Prince of Reformers. He was the friend, not only of the poor, and of the slave, but of every body. His great heart beat for all. His sympathies were well balanced. His kindness to one did not react in unkindness to others. His keen sense of wrong did not take the form of hatred of the wrong-doer. No bitterness was mixed up in his philanthropy. I recollect, said the speaker, hearing him in Faneuil Hall, in the midst of that excited throng who were gathered to decide whether liberty of discussion should live or be destroyed. He stood up, dignified and perfectly tranquil, his face beaming with benignity toward the men who were insulting him as he spoke. Whence this spirit? It was from the Bible, to which he gave the reverence and homage of his soul. Differ, though I do, said the speaker, from some of the religious views of the distinguished individual of whom I am speaking, I cannot but accord to him the tribute of devotedness to the Bible.

One Niagara, said the speaker, is enough for a continent, or a world. The sound thereof, proclaiming the power and greatness of God, has gone through the earth. But still the innumerable fountains, and the silver streams flowing everywhere, better proclaim the infinite beneficence of God. It is not that a few great men are needed to do good on a few great occasions, but that all—the small as well as great—should do it habitually; and this the Bible is adapted to accomplish, and to hasten the day

"When love, in one delightful stream,
Through every heart should flow,
And union sweet and dear esteem,
In every action glow.

When each can feel his brother's sigh,
And with him bear a part;
When sorrows flow from eye to eye,
And joy from heart to heart."

Mr. N. spoke of the power of the Bible as it penetrates through the thickest scum of society, and sends down deep its purifying influences. It breathes on the dry bones of men dead in the world, and they rise up to newness of life. Especially is that truth the power unto salvation, which breathes the spirit of Jesus giving his life for the world. Let it enter a heart, and peace, that passeth all understanding, reigns therein. Let it enter a nation, and liberty walks abroad in her majesty—

"A liberty which persecution, fraud,
Oppressions, prisons, have no power to bind;
Which whoso tastes can be enslaved no more.
'Tis liberty of heart derived from heaven,
Bought with *his* blood, who gave it to mankind,
And sealed with the same token."

Rev. Dr. J. B. Waterbury, of Bowdoin st. Church in this city, next offered the following resolution:—

*Resolved,* That whilst, as mere philanthropists, we rejoice in the incidental advantages of the Bible to the intellectual, social, and political condition of mankind; and for this reason should wish to see it universally diffused, yet, as *Christians*, our highest and most urgent motive in giving it general circulation, is, its adaptedness to save the soul from sin, and its fearful consequences.

Dr. W. said it might be expected that one whose employment it was to study, and explain, and defend the Bible from week to week, would easily make an effective Speech on a resolution like that before him. But he was obliged to confess that he labored under an increasing sense of his own inadequateness in the magnitude of the theme.

The longer I have studied this Volume, said the speaker, the more toil, both mental and spiritual, I have concentrated upon it, the deeper is my reverence for the Bible. And instead of rising to make a eulogistic speech, I feel that I ought to vail my face, and exclaim, Holy, Holy, Holy!

The Bible bears the signature of the Divine Hand. The Law was written by the finger of God. At length *He* came who spake as never man spake, and what he spoke, that the Holy Ghost has written.

What is the great object for which the Bible was given to man? To elevate his social state? To give him liberty? To arm the intellect? These, said the speaker, are incidental advantages. These, so to speak, are the blessings that lie along its great track. Its great object is *to save the Soul* of man. The great ulterior end of the Scriptures, is to carry their light into the soul, to regenerate the heart, to lift man out of his sins and reinstamp on his soul, the long lost image of God.—Where this object is not accomplished, we all know little good can be expected in other respects.

We speak of the philanthropic efforts of the day. What is philanthropy without the Bible? In what nation has it been exhibited without the Bible? In Greece and Rome you find patriotism. You see Regulus sacrificing himself for his country. But where can you find philanthropy? Where hospitals, asylums? No such record is in all the classic page. Much less can philanthropy be found in heathen lands.

Suppose you send the Bible forth with the mere view to elevate the social state. The liberty which Cowper so sweetly sung must first be there as the foundation-stone, on which must arise the temple of freedom.

Dr. Waterbury spoke forcibly and justly of the introduction of the Bible into schools. He lamented that there should be a question as to the propriety of its use. For his own part he would have his children familiar with the Bible—with the beautiful story of Joseph—with the sublime lyrics of David and Isaiah, with the teachings of Jesus that distilled like the dew. Still he would not forget that no abiding good comes until the *heart* is touched. He loved and reverenced the Bible for its various literary excellences, which he described, but still more because it was the power of God unto salvation through the faith that is in Christ Jesus.

Rev. Mr. Woart of Christ's Church in this city, concluded the series of addresses, by offering the following resolution:—

*Resolved*, That union of effort consistent with principle, is of great efficiency in promoting the circulation of the Scriptures, especially when that principle is attended by a corresponding example.

Mr. Woart said, that while his whole soul was engaged in his own peculiar views of the ministry and in the way of salvation, and he would like to have them received by every body, yet he could cheerfully co-operate with others in the Bible enterprize because others were willing to spread that book, from which he drew his own opinions. It was sometimes remarked that because individuals thus united in behalf of a common object, they gave up their differences of opinion as unessential. For his own part he wished it to be understood that he felt his own religious opinions to be essential. He relinquished none of them, whether on the subject of the Ministry, the Church, the nature of the Son of God, or the way of salvation. True charity is *love*.

Mr. Woart said that he would not introduce here anything which might not be acceptable to all; but he would do it, however, elsewhere; for he held his faith, as contained in the Book of Common Prayer, to be essential.

The speaker related an anecdote of a seaman who assigned as a reason for his neglect of the Bible, that it was a fiddle to play any tune upon. He became a Christian, and soon perceived that diversities of belief were from the darkness in the human heart. He learned to be charitable. If the Bible were read more, there would be more charity. The Word of God is calculated to heal all dissentions. Then, if one spoke ill of another fellow-Christian, it would be replied to him, you do not speak according to the book. That inculcates charity.

Mr. W. spoke of reading the Scriptures more in Churches—a custom particularly observed in his own Church; also of the force of example in recommending the Bible, if Christians would only live up to its precepts. In this we are all most defective. If there was more real brotherhood among Christians, the Bible would be more received.

In conclusion, he would relate an anecdote which he had read lately in a book of travels, written by the President of one of our Colleges. The writer was in London at a meeting of the Bible Society. There was a man of rank who rose in the gallery and said he had endeavored to recommend the Bible; but still had not done all his duty. He asked, How long the Society had been in existence? When this question was answered, he asked again, What was the annual subscription? As soon as he received the reply, he took a bank note, to the amount of the year's subscription, from his pocket-book, and laying it in the palm of his hand, added note to note until he had equalled them with the number of years that the Society had been instituted. This was repentance; for repentance is amendment of life. If we have failed in duty toward this Society, let us go and do likewise.

The meeting was then adjourned with singing the Doxology, and with the Benediction by the President.

### THE AMERICAN PEACE SOCIETY.

At the business meeting held in the upper Vestry of the Winter St. Church, Monday afternoon, 4 o'clock, the officers were duly elected.

The public meeting was held in the body of the Church, in the evening, at half past seven o'clock. Prayer was offered, and selections from the Scriptures read by Rev. Dr. Jenks. Extracts from the Annual Report were read by the Corresponding Secretary, Rev. Mr. Beckwith. Rev. Dr. Dewey delivered the address.

Dr. Dewey introduced his subject with presenting a statistical view of the evils of war.—The number of men that had fallen in battle, according to the computation of Burke, was fourteen thousand millions. No man can comprehend this immense amount of evil. Dr. Dewey presented a computation from the duration of the world, and showed how many would then have fallen every week, every day, of the world's existence. He measured it by the number of years it takes a ray of light to come from the most distant star. But still the mind could not grasp it.—If we were shut up in this city, and thirty thousand shells thrown into our midst, exploding in the bosom of our families—our streets running with blood—desolation and pillage following—then might we know something about what we are talking.

Nor is such a fate a mere dream of the past. Within a year, even, something of it has been exhibited to us in Monterey and Vera Cruz.

This subject of War is very far from being exhausted. We were counting on the world's being at peace—we had looked for the fruits of peace in free intercourse of nation with nation. But recent events had broken up the dream; and Europe may be on the verge of that fearful War which Canning [the British statesman] predicted would one day come. The cause of peace had seemed to languish for want of an antagonist. Within a year past, a spirit has arisen that offers antagonism enough.

I have thought, said Dr. D., what would be the feelings of the inhabitants of distant worlds, if they could survey this earth and behold what is here doing—the besieging and burning of cities; the millions slain; the fiery craters of human passions opened; they would think our world the Hell of the universe, and that wicked Spirits were sent here to work out the doom of the damned.

Take the simple view that it is good to live; to feel the brightness of day; to cherish the chosen sentiments of the soul—how many such lives have been sacrificed!—consider the dreadfulness of death by war. If a scaffold were to be erected in your midst, this evening, and one whose life is cheapest should here be executed before you, what a sensation of horror would run through this assembly. But the reality belongs to war!

The speaker remarked that he had travelled over the fields whereon had been piled heaps of the slain in battle. No flushings of parting day, nor softer beams of moonlight, than fell on Waterloo. But he looked away from this to the field of humanity. Why sinks the condition of the laborer? Because the land has to pay everywhere the war-tax. Because English labor has to pay, every year, 140 millions of dollars, as interest on her national debt, incurred in war. But for the withdrawal of labor occasioned by war, and the waste of treasure and life, the earth might have been a garden, filled with Churches, and the nations had learned universal love.

How shall we solve this problem of war? It is one of stupendous significance. It is not the misery alone. Suffering may come as a discipline to perfect the soul. But human hands have produced this misery of war. The old fable of the giants, turning up mountains in contending with each other, is but a symbol of war. What then is the solution of this problem? Is man a fighting animal? Is war necessary to self-defence?

Every battle is the embodiment of an opinion. One nation says, You have got my lands, or seized my citizens on board ship. The other says, I have not. What do they do? They adopt the maxim that might is right. It is opinion against opinion, to be settled—how? Just as two farmers, contending about a strip of land, or two manufacturers about a water privilege, should determine to fight it out! Dr. Dewey here alluded to Daniel Webster's letters, which had done more to settle the difficulty between England and this nation, than a thousand battles.

So long as the custom of war continues, there can be no such thing as civilized society. As individuals we might be civilized, but as a nation we are barbarous.

Dr. Dewey conceded that in old time, it may have been well in certain cases, to resist rather than succumb. If in a high and heroic spirit man can suffer wrong, better. But this vision of true heroism had not dawned on the heathen, through the gospel, and no nation can arise without seeing something better placed before it, as a standard. But the time will come when war between two nations will be regarded like a brutal fight between two men.

Still the question returns, may not a nation resist? Look to Italy. May she not strike a blow for freedom? If a nation like Russia should appear on our frontiers, threatening to come down in devastation upon us, we all know what would be the feeling of the country. Still, would it be right? Dr. Dewey would give two answers.

And *first*, he would say that such sudden and occasional outbreaks were not the ordinary manifestations of resistance. He would not, however, deny the right of absolute self-defence. What then limits it? That which limits every right—justice, wisdom. Some of the advocates of peace make a distinction—that we may resist with pen, but not with sword. But why not with sword as well as with pen? The pen draws no blood, but it can kill soul and body both. There are weapons as hateful as the sword, which men are daily using—weapons against character. What then shall we say? That instruments of defence are lawful, but that justice, and truth, and humanity are to be our law of guidance.

He would remark *secondly*, that in the case of political oppression he would counsel forbearance rather than resistance by war. I think, said he, that the time has come to rely on the moral sentiments of the age. He alluded to the Irish Repeal, and said there was coming to be a sentiment, beneath which every government trembles that undertakes to do wrong. Nor could he forbear mentioning that our religion is a religion of love. If the precepts given to man in his individual capacity, not to resist, do not always apply to governments, yet the *spirit* of these precepts is always in force. If an army *must* take its stand; if in no other way can a nation act, then let there be no beating of drum, nor unfurled banner, nor waving plume, but let the army go forth arrayed in sackcloth. This only should be Christian fighting, if there *can* be such a thing.

What is the profession of the soldier? It is to kill men for a livelihood—to fight battles, whether right or wrong, at another's dictation. He doubted whether any human being had a right to enter into such a compact. He would not bind a child to such a profession, by educating him at a national military school, lest he should subject him to a conflict afterwards between his conscience and the course his country should bid him pursue.

What is the character of the wars that Christian nations have been engaged in? Russia against the Affghans, England against the Chinese, France against Algiers, the Americans against the Mexicans—they have rushed forth like beasts of prey. And what is the plea for such onsets? The best has been no more than that some lawless savages have rushed out to commit depredations, and now we will sweep away the whole tribe.

If we would spread civilization, said Dr. D., we want not these bloody measures. Give us the tenth part of the one thousand millions of dollars the war-spirit costs every year, and we will send forth noble and wise men everywhere on a mission of peace and well doing, and the nations would say, the world is full of brothers. The kingdom of God shall come on earth as it is in heaven.

Dr. Dewey spoke of the need of changing public sentiment in regard to the absurd and unchristian idea of national honor. He would say, too, let those who decree wars, do the fighting. If our President and his Cabinet; if both houses of Congress, had been obliged to go forth, and not the paid soldier instead, we should never have heard of this miserable Mexican war.

But better times, said Dr. D. in conclusion, are coming. When the Almighty hand formed this planet, and sent it forward in its course, he left its inhabitants to work out their own destiny. Slowly have they passed through ignorance and through wretchedness. The morning drum-beat has kept pace with the circling hours, the martial trumpet has summoned forth to bloody strife. But as the earth arose from chaos, so shall men emerge from the darkness and tumult of evil, the flood of misery shall abate, man no more corrupt his way on earth, and the earth shall be full of the knowledge of the Lord as the waters cover the sea. [Dr. D. quoted Is. xi: 6—9.]

### THE COLLATION.

On Tuesday afternoon, May 30th, at 2 o'clock, the doors of the beautiful and spacious Assembly Hall, in Albany St., were opened to receive the guests invited by the Unitarian Laymen of Boston to partake of the Collation they had prepared for their brethren—the clergy and others of their denomination. *Nine hundred* members of this family of faith had come together, in response to the invitation given. There was the assurance, in the face of every thing which met the eye, on entering, of as delightful a meeting as any at which they had assembled in previous years; and so it proved.

E. Dale, Esq., in behalf of the Committee, announced very happily the consummation of their proceedings. Charles G. Loring, Esq., presided over the meeting. The Divine blessing having been craved by Rev. Chandler Robbins of this city, the guests partook of the repast prepared so bountifully, so richly, yet so chastely. Thanks were returned by Rev. C. A. Bartol of this city, and the Chairman then arose, leading the way to the addresses of the occasion. A copy of his address has obligingly been put into our hands.

The agreeable duty of expressing to you, Christian friends, our annual welcome is indulgently entrusted to me; and I could not desire a more acceptable office.

So many subjects of thought and feeling crowd upon the mind in a meeting like this, that difficulty, if any existed, would be found in the selection rather than in the discovery of a topic.

But it seems to me that the present occasion calls from the representative of your hosts no set speech—no didactic or theological discussion—nor indeed the presentation of any particular subject or sentiment excepting the assurance of cordial greeting. It is usual, we know, for the host to provide entertainment for his guests; and the responsibility of the selection for his bill of fare ordinarily falls upon him. But it is our privilege on these occasions to enjoy a double advantage—the happiness of receiving our friends, with that of enjoying a rich repast from their own overflowing stores of intellectual and spiritual wealth. And we therefore gladly prefer, not less for your sakes than our own, that the choice of our intellectual viands, fruits, and flowers should rest with you.

We would have our welcome as broad as the whole range of intellectual and spiritual idiosyncracies here assembled; as warm as the united pulsations of all the Christian hearts here beating; and as expansive and elevated as the promptings and principles of the glorious faith which has brought us together as its humble disciples.

I stand charged with the simple duty of extending to you the hand of fellowship in the spirit of Christian hospitality alone, and of thanking you for this privilege of interchange of mind and heart among those who, although far separated in residence and by local interests, rejoice in the brotherhood of a faith which embraces all as members of one family, and in comparison with which all other interests are as the dust of the balance.

I would not that an occasion like this, consecrated to Christian sympathies, should be made subservient to any unkind or ungenerous reflections upon those who differ from us in what they esteem essential doctrines of faith, whatever their language towards us. But it is neither irrelevant nor indicative of want of discriminating charity—and least of all may it be in any spirit of self-complacency for us to congratulate each other that the faith, in the union and commemoration of which we assemble, knows no such limitations of Christian brotherhood; but that we can contemplate all who walk in the light of honest conviction as of the household of the Father, and disciples of the Son, and may enjoy communion with them here and every where, and sympathise in their religious festivals, as fellow travellers towards the same immortal home.

It is difficult, I must confess, at all times to repress the indignation excited by the intolerance and bigotry with which ignorance and fanaticism too often pollute the pages of some journals called, tho' it would seem in irony, religious, *lucus a non lucendo*:—but I am wont to look upon the honest disciples of conflicting sects, who think that they are journeying in entirely opposite directions, each imagining himself alone to have found the nearer way,—as upon two individuals who should turn their backs each upon the other thinking him hopelessly bent on the broad road to destruction, and both travelling straight on in the idea that every step is carrying them farther and farther asunder until they unexpectedly meet on the other side of the globe.—And not to make light of a grave subject it sometimes occurs to me that the surprise will be hardly less than the gratification with which some greetings will be exchanged on the other side of the stream that separates earth from Heaven.

I remember with much interest what may be called a parable which in my youthful days was related to me by the late President Dwight of Yale College, and which I think he said he heard in a sermon of the celebrated Whitfield, and which I will attempt to repeat, although I may do it imperfectly and betray my ignorance in supposing it novel, or in thinking it attributable to such authorship.

He represented a worthy Christian—who had lived and died in the idea that there was but one narrow pathway of faith in which he and his fellow communicants were alone walking—as approaching the Heavenly City, and meeting the patriarch Abraham near the gate, and anxious above all things to learn whether any other people could be there, immediately made inquiry upon the subject.

And pray Father Abraham are there any Catholics in Heaven? No! Are there any Episcopalians? No! Are there any Calvinists? No! Are there any Baptists? No! Are there any Socinians? No! Are there any Methodists? No!—Pray then Father Abraham who are in Heaven?—Good men who feared God and kept his commandments.

Well may we congratulate each other and derive encouragement and inspiration from the reflection that we are met together as the disciples and advocates of that Liberty wherewith Christ has made man free;—free from the authoritative imposition of creeds and dogmas;—free from the thraldom of human supervision and control in matters of faith: and thus, as we believe, better enabled to become free from the vices and imperfections of human frailty.

This freedom is the birthright of the soul for which it has been struggling in all ages; and the light of which has ever and anon gleamed forth in triumphant success or in not less glorious and effective martyrdom in the darkest periods of man's history; and which, while now guiding and sustaining us by its steady radiance and invigorating influences, is bursting forth in volcanic throes to destroy, and as we may hope to annihilate the paralyzing institutions of the hitherto mind-enslaved nations of Europe. Be it our effort as it is our plain duty, to protect it so far as in us lies, alike from the spirit of intolerance on the one hand, and that of licentiousness on the other. But I will no longer detain you from the banquet of thought and sentiment which the glowing countenances of our brethren assure me is ready for us. I will therefore only repeat, although in words altogether inadequate, the welcome with which we greet you. To you, Christian Brethren, who have come up from your various fields of labor in every part of the State, and from other States and lands to join in this week's jubilee, and from the fountains of whose full hearts and ready minds we may hope to drink of the pure waters of Christian sympathy, and be refreshed and enlightened in the knowledge and influences of our inestimable faith—we tender the most heartfelt and brotherly salutations.

And a no less cordial but still more grateful welcome do we render to that better portion of our race who are here to grace our solemnities; without whose presence an assemblage for social intercourse is as a world without a sun: and whose purifying and elevating influences in every sphere of social duty are second only to those of the faith, one of whose most precious teachings is our true relation to them. In a word—to each and to all, the most heartfelt and grateful welcome."

Rev. Dr. Pierce arose, and remarked that when first invited to attend this Jubilee, he felt he was *too old*, but he had since looked into the State of Connecticut and found a clergyman born the 23d of January 1754, who was now 94 years old. He was ordained on the 13th of March 1782, when this white headed man was little short of nine years of age. And what was worthy to be mentioned, he had preached ever since *without a colleague*. On his sixty-fifth Anniversary, he mentioned in his sermon that he had never been detained but eleven days during the whole time, from his work. When this venerable man—Dr. Nott—was asked what was the secret of such a long life, and such health and strength, he replied that there were four rules.

Rise early;
Live temperately;
Work hard;
Keep cheerful;

The Chairman, when Dr. Pierce sat down, said, surely nobody can think that Dr. Pierce is an old man yet.

Some pleasantries passed on the subject of colleagues—as to the party choosing to have them.

Rev. Dr. Kendall, of Plymouth, could not but admire the contrast between the present manifestations of the human mind, and forty eight years ago, and alluded to his first visit to the scene of his labors when it took him 15 hours to reach it from the metropolis, and now we come together as by chariots of fire, and the speed of the whirlwind. He expressed his deep gratification at being present, and concluded with hoping that his venerable friend who had just spoken,—his senior in counsel, not in age; whose voice was strong as ever, and heart whole,—might continue to the age of the venerable Nott, in the enjoyment of social life, and in the ministry of the gospel.

Lt. Governor Reed, of Yarmouth, spoke of the changes that had been made; that while change was not always reform, yet there had been progress and improvement.

It was the purpose of the Christian religion to instruct and reform man.

To this end Christ performed his miracles.—The Spirit of the Gospel had early began to be misunderstood and misrepresented. If there was anything positive in religion, it was—going about doing good.

Gov. Reed spoke of the growing liberal spirit in other denominations. The most important advance of opinion, he thought, was the book on Christian Nurture by Rev. Dr. Bushnell, which taught that the child is to grow up a Christian.

He would urge especially on mothers, that they have the control of the religion of their children, and he besought them to teach their children to regard *duty* above all other considerations.

Gov. Reed concluded his remarks with the expression of his desire that we should always be open to conviction, ready to welcome the light, from whatever quarter it should come.

A brief pause here occurring, Mr. Congdon of New Bedford, told an anecdote of an old Quaker down on the South Shore, at whose house a brother died, and it was deemed proper in that instance, (his brother not being a Quaker,) to have a minister attend the funeral. Said the old Quaker, "well friend, thou hast come to preach my brother's funeral." Yes.—"Well I hope thou wilt be as expeditious as possible, and *not shim it*."

The speaker sat down amid rather dubious indications whether the last words were understood. Dr. Pierce requested him to repeat them. The speaker despaired of making himself better comprehended, but still he would repeat—and still the words sounded again as before—*not shim it*. He sat down amid great laughter.

[The word *shim* means a sort of agricultural knife, which was in former use to cut up weeds and bushes; and the old Quaker doubtless meant to say, Don't hew and hack—Don't make bungling work of it. Ed.]

The Chairman alluding to some guests from foreign lands, called up by name the Rev. Mr. Fisher, pastor of the Irish Protestant Society, in this city. Mr. F. in a very few words said it was his intention to speak of the original formation and subsequent establishment of the society with which he was connected, but this intention he would relinquish, and he would sit down to give place to his friend and fellow countryman, the Rev. Mr. Giles.

Mr. G. remarked that he could not make the excuse that he was not accustomed to public speaking. But the audience before him was the most imposing he ever addressed. I feel a deep interest, said Mr. G., in the little congregation of Irish Protestants,—of which my brother the Rev. Mr. Fisher is the pastor,—because it is a congregation of my countrymen. But why have a separate congregation? Christianity knows no country, no latitude nor longitude. All the ends of the earth are one in Christ. Why then establish a church for Irish Protestants? There is room enough for them in other churches; there are also the churches for the poor, where they will be welcomed—Why not go to these?

There are peculiarities, said Mr. G., in the condition of this people, not to be overlooked. They have the stranger's bosom. They might be able to do without friendship, without home. But they could not do without the sympathies of religion, and these they could not find among strangers. Let them be provided with the means of cherishing these sympathies among themselves, aided also by the remembrance of home—of the hills and vallies in which their childhood was spent, and united by congenial manners. Religion is a congeries of sacred associations, and you cannot pull them out and vitality of affection be left, no more than you can pull out the beating heart, and life remain.

Another ground of appeal in their behalf, is their poverty, their humbleness of apparel. In this country, said Mr. G., we are intolerant of rags—of lowly appearances. We are a well-clad people. We do not understand this trembling and shame-facedness, which the poor man shows. There is a repulsiveness in his sordid condition, and he is sensible of it, as he approaches the well-clad. He feels that his rags are regarded as out of place amid the rich dresses of those who congregate in our American churches. We look too much, my friends, on the outside appearance. We do not go enough into the heart. "A man's a man" in the meanest earthly condition. There is a divine spirit in him however dilapidated the shrine—a light that gleams out through the chinks of the riven temple.

I admire, said Mr. G., the tall spire, pointing its finger toward the skies—the stream of light through the painted glass—the lofty column holding up the vaulted roof. But let it not be forgotten that the time was when Christianity had not lofty tower and column, and organ, but worshipped in an upper chamber, was glad to go into the fastnesses of the hills, and put up its muffled hymn amid the tombs. But from Christianity, in this humble condition, has arisen the glory of the Church that now greets our eyes. Let us consider this, and none of us will despise the humble class, for whom I am pleading, but do what we can to lift them up.

The Chairman then arose and mentioned that letters had been received from several distinguished gentlemen invited to be present, whose engagements did not allow them to attend. The time would not allow him to read them all, though they were all interesting.—The names of the gentlemen were the Hon. Judge Cranch, of Washington; Hon. John Gorham Palfrey, Hon. Horace Mann, Hon. Daniel P. King, Hon. Charles Hudson, members of Congress; Governor Kent, of Bangor, Me., Hon. George Evans, of Gardiner, Me., and Hon. Levi Lincoln, of Worcester, Mass.—We are permitted to publish the letters of Judge Cranch, of Mr. Palfrey, and of Mr. Mann.

Washington, D. C., May 26, 1848.

Messrs. Benj. H. Greene, Eben. Dale, Francis Alger, Wm. Thomas and S. H. Barnes.

Gentlemen,—I had, last evening, the honor of receiving your kind invitation to assist at the proposed festival on the 30th instant at Boston, and regret that I cannot conveniently attend. My heart, however, will be with you, in that "feast of reason and flow of soul;" and I shall join in mutual congratulation at the dawn of that political and ecclesiastic liberty which is now opening upon the world.

I am fast descending into the valley of the shadow of death, but my path is illuminated by that glorious light, and I shall pursue the residue of my way with the brightest hope of the future.

Truth is now bursting upon us from every quarter. It is our duty to seek it by all the means which God has given us;—and, when found, to follow it wheresoever it may lead.

"*Magna est veritas et prevalebit.*"

Permit me, Gentlemen, to thank you for the kind manner in which you have given the invitation, and to assure you of the interest I feel in the progress of "the cause of pure Christianity;" and of the great respect with which I am, Gentlemen,

Your obedient servant,
W. Cranch.

U. S. House of Representatives, May 26, 1848.

Gentlemen,—I received yesterday your favor of the 22d instant, in which you invite me to be present at the Collation of Unitarian clergymen and laymen, with their families, next week.

I wish it were in my power to do so, but other engagements detain me here. I have always had great enjoyment at this annual meeting. I had the valued honor of presiding over it the first time it was held, and, I believe, have never been absent from it, unless at the same time absent from the State. I am heartily grateful for your kind remembrance and for the approbation which you are pleased to express of the purposes and motives by which I have desired to be influenced in my public course. Gentlemen—I should foully shame my Unitarian rearing, and the memory of twenty-one years service in the Unitarian ministry would rise up in awful condemnation against me, if I did not always and everywhere endeavor to be true to the cause of freedom and righteousness.

The religious communities of this nation hold its destiny in their hands. The religous body which you represent, has taken an open and vigorous stand against that, which is at once the great danger, calamity and crime of our otherwise highly favored country. Whenever the other denominations shall have done their duty as well, the date of the downfall of that tremendous wrong will not be distant. I shall not fail to be with you and your friends in spirit, on the day of your meeting. May I add, that the hope of their friendly remembrance will be sure to nerve me for any humble service which I may be prompted to undertake in that cause of God and man, which I hope I have at heart, as I know they have. Many of them have been my respected and beloved fellow-laborers,—many have been my pupils in former happy years. Among the friends commended to the divine guidance at their domestic altars, will they and theirs sometimes have a place for me?

Permit me to subscribe myself, gentlemen, with great personal regard,

Your friend and servant,
John G. Palfrey.

Washington, D. C., May 7th, 1848.

Gentlemen,—*I have received your kind invitation to be present on Tuesday of the ensuing* week, at a Collation, to be given by the Unitarian laymen of the city of Boston, to their brethren of the same faith, from various parts of the country. I am constrained to say that engagements elsewhere will deprive me of the pleasure of being present on that occasion.

As I cannot be with you, allow me to add, that I sympathize deeply with all meetings which have for their object, the development, the cultivation and the right direction of the social feelings. I wish the spirit of harmony could so far pervade the different families of the Christian church, as to bring different denominations to unite together, as it now does different individuals of the same denomination. Men are so variously constituted, and have such various culture, that the time must be very remote, if, indeed, it is ever to arrive, when all men shall think alike, and believe the same things. But all may feel alike; all may desire the same attainment of the same objects; that is, there *may* be unity of spirit, amidst the greatest diversities of faith. As for myself, I cannot but think there is far more of true Christianity in striving to promote this unity of hearts, than in making all men subscribe to the same creed. Besides, will not the prevalence of a truly Christian spirit do more than anything else, in securing conformity of belief; and thus free the world from one of the greatest calamities it has ever suffered,—the implacableness of religious animosities.

Believe me, Gentlemen, very truly and sincerely
Yours, &c., Horace Mann.

Rev. Cazneau Palfrey, of Belfast, Me. said that the letter which had just been read from the Hon. Judge Cranch, carried him back to an interesting period of his life, when—a young man and inexperienced—he went to the city of Washington to preach. He remembered how embarassed he felt by his position, yet what encouragment he received from the presence and the counsel of that excellent man whom he had just mentioned. The words that arose to his lips in connection with his name would not be proper to be spoken of living worth. The native modesty of this distinguished person would, moreover, shrink from all words of praise. But, said Mr. P., Judge Cranch deserves a token of respect from all holding our religious faith. He has ever been its warm friend. He has aided it by his purse, by his presence to promote it, and by an upright life.

Another individual associated with him in the memory of the speaker, was Joseph Gales, Sen.—a name connected also with James Montgomery, whom he brought up. Mr. Gales was a confessor in the cause of civil and religious liberty in England, and driven from his own land, like Priestly, came to ours in a state of destitution, and a large family dependent on his labor for support. An anecdote would show both the character of the person of whom he was speaking, and how a good act is often rewarded in this life. While Mr. G. was a printer in Sheffield, Eng., a poor man called on him, unwilling to beg money, but desiring to perform some service which should supply him with needed funds. He proposed to Mr. G. to teach him the art of short-hand writing. In the benevolence of his feelings, Mr. G. consented. Years passed away, persecution came, and brought changes and poverty to the printer of Sheffield. Leaving his native country, he came to America, and, landing in Philadelphia, went into the first printing office which he could find, and inquired for employment. The first question put to him was, "Can you write short hand?" "Yes" was the reply. "Well, we need very much a Reporter of the proceedings

of Congress, and there is no one in the region to be had." Mr. Gales gladly accepted, and was raised at once out of a state of destitution. From such beginnings did he rise.

His excellent partner also—to her Mr. P. would pay a tribute. The wife of a bankrupt, the mother of a family of ten children, she exhibited a fortitude and perseverance and cheerfulness, as the companion of her husband's principles and fate, which would form a most instructive tale. It was in vain to try to give her adequate praise. The names, and the actions, and worth, which he had thus alluded to, were a practical illustration of the principles of Unitarian Christianity.

Rev. CHARLES BROOKS would say one word of a man now occupying one of the most important posts in the world, sympathizing with us in faith, and the most eloquent preacher in Europe. For three years Mr. B. had been privileged with his friendship, and knew that his opinions were our own as nearly as the opinions of any two men can be alike. Mr. B. remembered to have heard him once express his opinion that the Christian Examiner was the most able periodical issued among any people. He expressed also his joy that there was a free country, a free Church, and that there were free minds. The success of the American Government, added he, makes kings tremble, and popes turn pale. Mr. B. once heard from his lips this sentence—My impression of Unitarianism is, that it is to religion what Republicanism is to Government, and I hold that Republican Liberty and Unitarian Christianity are the twin agents for the renovation of the world.

This individual is now a member of the French National Assembly. He has studied our own government; he is familiar with the well regulated liberty of England, he is extensively read in history. He combines in himself the satire of Juvenal, the eloquence of Burke, and the spirit of Channing.—This man, said Mr. B., is MONSIEUR COQUEREL. He knows where he stands, and he dares lead where any dare follow.

Rev. DR. PIERCE, of Brookline, wished to ask the speaker, who had just sat down, what American work it was that had been so highly spoken of? "*The Christian Examiner—a Unitarian work, Dr. Pierce.*"

REV. MR. ROBBINS, of Chelsea, alluded to his feelings as he entered the room and his eyes were arrested by the likeness of Channing, before him. I felt, said he, that Channing is here; that when a good man goes into the world to come, he works still for us here. Mr. R. spoke of the encouraging influence which Dr. Channing exerted on young men—an influence which he himself had felt when, fourteen years ago, he preached for the first time, in his pulpit. The sermon was a practical one, and, at the close of the sermon, the doctor smiling said, Young man, when you preach again, you must leave off where you begun. People are hardly ready to receive such doctrine yet.

THE CHAIRMAN rose, and mentioned the name of the Hon. Mr. CHAPMAN, former mayor of the city, and lately deceased, to whose memory he hoped some one present had a tribute to pay.

Rev. Dr. PARKMAN responded to the call, and would say a few words of the virtues and character of him who was the friend and lover of us all. A few years since, he presided over one of these Festivals; and who can forget with what beauty and grace, what exquisite skill and propriety! How bright was his countenance; how sweet his utterance; how serious his heart! In Mr. Chapman were assembled, in a remarkable degree, qualities that command confidence; integrity, honor, love, openness of heart, a Christian faith, and Christian life. Dr. P. spoke of the feelings manifested at the funeral of the deceased, by the large assembly of his fellow-citizens. The only place where I ever saw Dr. Channing burst into tears, was at a similar scene, when he looked on the face of the congregation, and saw how deeply they sorrowed. The honorable and the reverend were at the funeral of *Mr. Chapman*; the many, who knew and appreciated his worth; and those who beheld their countenances, saw that they were mourning one whom they loved. Sweet the recollection, and grateful the sense, of his many services.

Rev. Mr. WATERSTON spoke of our brethren at the far West: of Haywood and Elliott; of our "Christian" brethren in the West, who preached, not in temples made with hands, but amid the gothic shades of primeval forests; not in pulpits but on hill sides, and on the banks of majestic rivers. He would have us all catch their missionary spirit, and emulate their self-denying zeal. Mr. W. closed with mentioning that there was a brother of the "Christian" denomination from Ohio, whom he doubted not we should all be glad to hear.

Rev. Mr. DEANE, of Ohio, the gentleman referred to, then arose, and remarked that he had been gratified in partaking of the rich repast before him, but still more by the writings of the denomination, at whose Festival to-day he was invited. As to a speech, if he had no word to utter, he could say, as he once heard a preacher say, that he "had the groan of it in his bosom."

Mr. D. said that about the time of the decease of John Quincy Adams, he had entered the edge of Pennsylvania, and was lecturing on temperance. The people in one of the towns where he had lectured, requested him to make some remarks on the occasion of Mr Adams' death. It was a Presbyterian community, opposed as well to the "Christians" as to Unitarians; but he was known there only as a temperance lecturer. In vain could Professor Stebbins, or Professor Huidekoper, look for the privilege of addressing such a community. While speaking of this great Light of the nation—not extinguished—not gone out—but removed to shine in a higher sphere—he took occasion to say, that Mr. Adams, in his religion, was a Unitarian; that he went for the *right* in theology, as well as in politics; and, said the speaker, when I added, palsied be the hand, and blistered the tongue, which shall bring down the reproach of "damnable heresies" on the head of a man that has thus grown grey in the service of the right, of his country, and his God,—there was a shout of acclamation throughout the throng of hearers.

The speaker had slept in log-cabins, where the fine snow drifted in upon his bed;—had ate in houses where the sisters apologised for the few dishes they had to set before him. There was humble fare, and humble condition at the West. But if any imagine there is there no panting after the beautiful—after holiness and righteousness and all excellence—they greatly err.

Mr. D. would mention an incident of his life connected with the memory of Channing. He was at Fall River, on a philanthropic occasion, and Dr. Channing, residing then at Newport, was present and rose to make some remarks. As the place where he stood was low, he was requested (and that too by an Othodox brother) to stand up higher, where he could be better seen. Among the things which Dr. Channing said, was this, which he never should forget—which had occurred to him often in the midst of his labors to guide and quicken him—"*My enemy can hurt me, only when I drink of his spirit. When I have drank in his spirit, then has he spoiled me.*"

DEACON GRANT would call attention to the situation of a numerous class of young men in the city. While Boston was indeed one of the best of cities, young men, from the country especially, are exposed to temptations which did not formerly exist, and before which they sadly fall. A few weeks since he was sent for by a police officer, to see a young man who had fallen into bad company. With tears in his eyes, the young man gave his history in one impressive act—*he took out of his pocket a bottle.* He mentioned also another instance of the same kind. He would exhort parents and guardians, especially those who live in the country, on sending their young men to the city, to place them within the sympathies of Christian families, and provide safe guards against temptation.

Rev. Mr. HOLLAND spoke in behalf of a laborer for our faith in the far West in Galena, Ill.—Rev. Mr. Woodward—who needed a house of worship, and who felt he must return unless aided by Christians here to build a house of worship.

Rev. Mr. HUNTOON spoke a few words, in which he expressed his joy at this meeting. He loved nature—the woods, fields, rivers. He saw God's power in them. But in man he saw God's image, and he felt deeply indebted to the committee who had provided for him the pleasure of this Festival.

On motion of DEACON GRANT, which he had made in the introduction of his remarks, it was voted that the thanks of this assembly be presented to the gentlemen Committee who had prepared the Collation, and that the same be appointed as the Committee for the next year.

Mr. HARRINGTON also moved thanks to the Corporation to whom we owed the use of the Hall. This Committee was appointed by the Chair.

The CHAIRMAN spoke a few brief, touching, parting words; the Doxology was sung; and at half past six, the company, happier, and we doubt not the better for this most pleasant season of social and religious communion, separated.

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THE AMERICAN UNITARIAN ASSOCIATION.

The *business meeting* was held at the Chapel of the Church of the Savior on Tuesday, 9 o'clock A. M., and was opened with prayer by Rev. Dr. Parkman. The Record of the proceedings of the last year was read and accepted. A vote of thanks was passed to the Hon. Stephen Fairbanks for his voluntary services in procuring a subscription among the citizens of Boston, which paid the debt under which the Association was then suffering. George W. Warren Esq. Rev. Messrs. G. W. Briggs and C. Stetson, were appointed a Committee to nominate officers of the Association for the next year. An amendment to the by-law, concerning the annual subscription for membership, requiring the money to be paid in before the first day of May, was adopted. The following gentlemen were elected officers:—

Rev. E. S. Gannett D. D. President; Rev. S. K. Lothrop and Hon. Stephen Fairbanks, Vice Presidents; Rev. Messrs. J. W. Thompson, Alonzo Hill, Charles Brooks, and J. Bangs and A. Fearing, Esqs., Directors; Henry P. Fairbanks, Esq., Treasurer; Rev. F. W. Holland, Secretary. A discussion ensued on a motion offered by G. W. A. Barrett, Esq., to leave the annual meeting entirely open to voluntary discussions. The motion was lost. A vote was passed, approving of the action of the Executive Committee in filling the office of Secretary. It was voted also that the Executive Committee be requested to issue Circulars, inviting a full representation of the Auxiliaries at the Annual Meeting of the Association. It was also voted that the Report of the Secretary be hereafter read at the business meeting. Rev. C. Briggs was appointed by the Executive Committee to perform the duties of a Home Secretary.

*The Public Meeting*

Was held on Tuesday evening at 7 1-2 o'clock in the Federal st. Church.—Rev. Dr. Gannett, the President of the Association, introduced the services by stating the arrangements which had been made for the present meeting, and the Rev. Mr. Cordner, of Montreal, offered the prayer. The Secretary then proceeded to read a synopsis of his Report, which was succinct and effective and was received with manifestations of great satisfaction.

There were four methods by which the Association acted. (1) by Correspondence, (2) Auxiliaries, (3) Missionaries, (4) Tracts. There had been printed and circulated 12 new tracts of 6000 each, and 6 of the 35 that have entirely disappeared. The stock has become reduced so that 2000 dollars are needed to replace it—certainly a great change from the former overstocked shelves of the Depository. The demand for our publications, said Mr. H., was never so pressing as now. 9000 sets of Channing's Works had been welcomed. A new edition of 3,000 containing 18,000 volumes, had just been taken up. The press had the last year circulated, of our publications, what was equivalent to 2 1-2 millions of four page tracts, and they promise a glorious harvest.

Of the Address by Rev. *Dr. Dewey* our space utterly forbids any more, this week, than a brief sketch. Having spoken of the spirit of self-criticism in which he thought Unitarians had indulged, quite to their disadvantage, he passed to his subject which was, *our position, our prospects, and our duties, as a religious body.*

This, then, said he, I hold to be our position. In common with all other Christians, we believe in God; in Christ; in the Bible, and in the doctrines and duties which it teaches. But we believe in God, as one, not three self-conscious beings; in Christ as in a peculiar sense the Son of God and that he died to bring us nigh unto God, not to reconcile God to man; in regeneration, but not in the passivity of the subject of it; in retribution, but not in the literal eternity of its duration. Is not this a clear, definite, unequivocal position? Have our adversaries been fighting, 30 years, against *no* opinions? Is there any wavering on these points. I do not see it. There is no body of believers more united than we—not indeed by consistory or articles, but by affection. This Association is not our bond, but the symbol of it. Our bond is love to Christ, and neither persecution, nor peril, nor height, nor depth, nor any other creature, shall separate those held together by that bond.

But some have said, We stand, but stand still. It is alleged that our faith is not spreading. Dr. D. examined this. He spoke of our two theological schools instead of one, he said that 10 or 15 years ago, we were the only Unitarians; now the Universalists and the Christians unite with us in declaration of the unity of God.

Forty years ago, and there were not three avowed Unitarian Churches; now there are 3000, and a million of Christians are holding our opinions. If this, said Dr. D., is standing still, then he would like to know what is progress?

Dr. Dewey examined the alleged looseness of Unitarians in respect to the Bible, and showed that it is not a fact; spoke of preaching as never better than now; and of the Christian life as not decreasing or dying out.

But he would say, from doing to more doing; and a great deal more is to be done. He proceeded to speak of the condition and means of progress and improvement; of the need of our demonstrating the reality and blessedness of a righteous and holy life. This our religion wants more than wealth or seminaries.

The Church is a school, a kind of Christian Institute, in which to learn her history, and the biography of those that have illustrated her doctrines. And why, too, should there not be revivals? There are epochs in the history of nations, and of individuals; and epochs belong to progress. What if a pastor should say to his people at the close of the year, for instance, Let us meet and devote this week to the consideration of our duties and responsibilities. Let us repent of past neglects, and redeem the time. Would it not be right and well to do so?

Dr. Dewey spoke of liturgical helps, of family prayer, of preaching, of the Reform movements, and closed with the expression of his feelings that we must, with diversity of mode, it may be, but with a strong hand, help on the great work of humanity.

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THE MINISTERIAL CONFERENCE.

This body convened on Wednesday morning at 9 o'clock, and was opened with prayer by the Rev. Mr. Morse of Dedham. Rev. S. K. Lothrop, of Boston, who at a late hour had been requested to supply the place of Rev. Mr. Furness of Philadelphia, delivered the Address.

The subject of Mr. L's. address was the difficulties and discouragements, the duties and responsibilities, incident to our position as a religious body at the present day. It was a very extended, full, frank, and able address, and we regret that our limits forbid our giving any sketch of it.

Rev. Mr. Richardson of Hingham was chosen Moderator. Rev. Mr. Huntington having read the records of the previous meeting, the votes were cast for Scribe, and Mr. Huntington was re-elected. Rev. Messrs. G. E. Ellis, J. F. Clarke, and S. Osgood, were chosen Executive Committee. Rev. Mr. Hill of Worcester moved the thanks of Conference to Rev. Mr. Lothrop for his address, and that he be requested to submit a copy to the Executive Committee; which was unanimously carried. Rev. Charles Brooks proposed that a Committee of three be appointed to consider the raising of a fund, the interest of which may be devoted to the support of aged ministers. This was seconded, and Rev. Messrs. Brooks, M. Harding, F. W. Holland were appointed. A series of resolutions were read for discussion, the first of which, How may the dangers which threaten to harm us as a Christian body, best be obviated, was voted to be taken up. It led the way to a very earnest and eloquent discussion, in which Rev. Messrs. W. H. Channing, Theodore Parker, S. Judd, S. Osgood took part, until one o'clock, P. M., when the Conference adjourned to 3 o'clock, P. M.

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THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS,

Was held on Wednesday, 5 o'clock P. M. in the upper Court room of the Court House, and was opened with prayer by the Moderator, Rev. Dr. Gannett. The Convention balloted for Scribe; 75 votes were cast, of which 69 were for Rev Dr N. Adams, and he was chosen. The Scribe read the proceedings of the past year. Rev S. K. Lothrop, the Treasurer, read his report. The Auditor, Rev Dr Codman having deceased, Rev Dr Storrs was appointed in his stead, who afterwards examined the accounts, which he found correctly cast, and well vouched.

The balloting took place for Treasurer;—71 votes were cast, all of which were for Rev. S. K. Lothrop. Rev. Drs. Pierce and Holmes were appointed a Committee to fill vacancies in the Central Board for ascertaining destitute widows and families of deceased ministers.

The Committee appointed last year to take into consideration the relations and rights of the two denominations, represented in the Convention, made their report through Rev Dr Adams, Chairman. A minority report was also presented, signed by Rev G. E. Ellis, Rev A. Young, D. D. and Rev N. L. Frothingham, D. D. Of these Reports we shall speak more at length next week.

The Convention adjourned to Thursday morning, 9 o'clock.

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[Reported for the Register.]

SUNDAY SCHOOL SOCIETY.

The Anniversary meeting of this Society was held at Dr. Gannett's Church, on Wednesday evening, May 31st. A hymn was sung by the choir; a fervent prayer was then offered by Rev. C. T. Brooks of Newport. After the singing of another hymn, the Annual Report was read by the Corresponding Secretary, Rev. Charles Brooks. The Report commenced with an allusion to the great importance of the spiritual nurture of the young and the great deficiency of this culture at the present day and in our country. The great difficulty Rev. Mr. B. thought to arise mainly out of the prevalent modes of general education, which enlist the passions under the intellect and not under the conscience. In the vicinity of Boston and in our State generally, and perhaps in some other favored portions of the Union, there may be exceptions to the rule. But it is too palpable a fact to be controverted, that the general American system of education is calculated to make a giant of the intellect and a dwarf of the conscience. The Report was chiefly occupied with a statement of this great evil and the remedy to be applied. Christ as "the way, the truth and the life," must be pressed home to men's hearts. The Sunday School must arouse itself to new and God-like labor, and supply, as best it may, the defect of our common system of education.

The Report contained addresses to teachers in our common schools, to legislators, to parents, and S. School teachers (which were omitted in the reading,) and closed with a summary of the whole subject. It was an able production, and will soon be printed and circulated widely.

The agents of the Society, during the past year, have visited 58 towns, 73 schools—having 1.129 teachers and 7,023 pupils,—and delivered 93 addresses, to about 14,000 persons. Thirteen new life members have been added to the Society. A large number of copies of the last Annual Report and some new tracts have been printed and widely circulated.

Remarks of an interesting nature were offered by Rev. Mr. Palfrey, of Belfast. Rev. Mr. Osgood, of Providence, Rev. Mr. Fuller, of Manchester, Rev. Mr. Dorr, of East Lexington, Rev. Mr. Dall, of Needham, and Rev. Mr. Waterston, of Boston, and by the President of the Society, Hon. Stephen C. Phillips.

The remarks were interspersed with hymns sung by a choir of children, and the services were closed with a benediction by Rev. Mr. Allen of Northboro'.

This was one of the most important and interesting anniversaries of the week. We want our Sunday schools to be the nurseries of the church, and we must use our utmost efforts to raise their standard high above the ordinary pursuits of the world. We want teachers who shall be wise, who shall be Christians, and who shall have that ability in imparting Christian knowledge which shall so interest our pupils, that they shall remain in our schools after they shall have reached the age of twelve or fourteen years. Here is our weak point, and here must we use our utmost endeavors to gain strength. We want enlightened, reflecting, earnest, Christian Sabbath school teachers, before we can thoroughly interest all our pupils. God grant that many such may be raised up among us. And may He strengthen those whose hearts and hands are already in the work.

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THE CONVENTION SERMON.

On Thursday, A. M., a full congregation were gathered at the Brattle st. Church, where the convention sermon was preached by Rev. Dr. Gannett. His text was from Paul's second epistle to Timothy, iv. 2,—Preach the word. The subject of the sermon was the adaptation of the pulpit to the present and to future times.

Dr. Gannett spoke of the present character of the pulpit—of its intrinsic capabilities—the variety and importance of its themes—of the design and effect of the sermon—of its suitableness to man's nature, and of the impossibility that it should ever become obsolete. Man can never outrun the preaching of Christ, but it will be the guardian and guide of human progress. Our limits compel us to pause in the very midst of this most excellent discourse. The collection, taken up at the close, was $177,83.

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☞ Our reports of the various meetings of Anniversary week, are not all we wish them to be; but we have done what we could, with more or less accuracy and fulness. It may be due to say, that they are all from the hand of the Editor of the Register, with the exception of the address by the Chairman at the Collation, and the report of the Sunday School Society. We shall endeavor to supply some deficiencies next week, and complete our reports. We have been obliged, greatly to our regret, to forego the pleasure we have always heretofore enjoyed, of being present at the morning prayer-meetings, and can give no account of them at all, this week, nor of the services of Thursday evening.

If we have *shimmed* [see Mr. Congdon's remarks] any of the Speakers, we ask their patience and forbearance. If we have misapprehended, and of consequence misrepresented their sentiments, we shall very gladly make all the reparation in our power—which will be to publish what they will send to us.

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☞ In the article "Tactics," last week, we did not perceive, until too late, the imperfectness of the clause, "we do not understand the Scripture to declare the doctrine;" nor do we know that any one has noticed it, as the connection and scope might make our meaning clear enough. But we meant to say—we do not understand the Scripture to be explicit and plain on the doctrine, i.e., in respect to the duration of future retribution.

SUNDAY SCHOOL OF THE CHURCH OF THE PILGRIMS, IN LOWELL.—We have received the First Report of this Sabbath School, presented by the superintendent, Mr. B. F. Aiken, and read, Sunday, May 14, 1848. From the 12th of October, 1845, to September, 1847, the number remained nearly the same—ranging from 27 to 44. Since the last named period, it has risen to 123—twenty teachers and 103 pupils—a very encouraging growth. The Report discusses an important topic in an interesting manner.

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☞ We learn that Rev. Ephraim Nute, late of Petersham, has received and accepted a unanimous invitation to become the minister of the F[illegible] Congregational Society in Scituate, as successor of Rev. Edmund Q. Sewall, who has been obliged by ill health to withdraw from the duties of the ministry.

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☞ Rev. M. W. Willis, late of Walpole, N. H., was installed last Sunday, as minister of the Congregational Society in Petersham.

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MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of this Society was held at the house of Rev. Dr. Frothingham, on Monday, May 29th. The following gentlemen were chosen as the officers of the Society for the ensuing year:

Hon. Chief Justice Shaw, *President.*
" Edward Everett, L.L.D., *Vice Pres.*
Rev. Francis Parkman, *Secretary.*
Hon. James Savage, *Treasurer.*
*Counsellors.*—Hon. Josiah Quincy, Peter C. Brooks, Daniel A. White, Abbott Lawrence, James Savage, Rev. Geo. W. Blagden, and John A. Lowell, Esq.

The Hon. Joseph Bell, of Boston, and the Rev. J. A. Albro, of Cambridge, were chosen members of the Corporation, to supply the vacancies occasioned by the death of the Hon. Judge Hubbard, and of the Rev. Dr. Codman.

The Report of the Treasurer presented a highly gratifying and encouraging condition of the funds of this excellent Society.

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For the Register.

Died—at Waltham, on the 24th inst., after a lingering and painful illness, Caroline Tilden, late teacher of Mathematics in the State Normal School at West Newton, aged 27. "She rests from her labors, and her works do follow her." As a teacher, Miss. T. had no superior Without doing any injustice to others, we may say, that the West Newton Normal School owes much of its celebrity and success, as a literary Institution, to her rare influence. • • • Long and gratefully will she be remembered. As a Christian, she was a firm, consistent, unpretending follower of her *Master.*

## FOREIGN INTELLIGENCE.

FOUR DAYS LATER FROM EUROPE.

The steamship United States, Capt. Hackstaff, arrived at New York, on Wednesday morning, in less than 14 days from Liverpool, having left on the 17th ult.

Lord ASHBURTON died on the 14th of May.—The ferment in Ireland is by no means allayed. Particulars of the insurrection in Madrid are received. Thirteen persons were tried by court martial and shot for being concerned in it.—There is no definite account of the settlement of the difficulty between the Pope and his subjects in regard to declaring war against Austria.—The demands of the people were still under consideration.

FRANCE.

By Electric Telegraph.

PARIS, May 15.

*The People forcibly entered the National Assembly—M. Hubert rose and proclaimed, in the name of the People, the dissolution of the Assembly—Paris in confusion—Blanqui, Barbes, Courtais and Raspail are arrested—Great disorders in Paris—Invasion of the National Assembly by the populace—Expulsion of its Members.*

Paris, Monday evening, 5 o'clock. This begins the day fixed for the debate on the Polish question. A procession, headed by the leaders of the clubs, went to the National Assembly to present a petition. There were very few troops on guard; the crowd forced their way into the hall of the Assembly, and, after a scene of great confusion, expelled the members, and Hubert, in the name of the people, declared the Assembly dissolved.

The rabble has been beaten, and the National Guard are now collecting on all sides, crying "Vive l'Assemblee Nationale." It is said that Louis Blanc and a party of the leaders of the clubs have gone to the Hotel de Ville to propose a new government,

Six o'clock.—It is said that a committee of public safety has been proclaimed, composed of MM. Louis Blanc, Albert, Ledru Rollin, Flocon, Barbes, Blanqui, Hubert, and two other members of clubs. The Executive Government is now sitting, and it is said will call the National Assembly together this evening.

Paris is in a state of the greatest confusion; the National Guard and the Guard Mobile are all called out, and many of them are crying out "Vive Assemblee Nationale," but the greater portion of them are not to be depended on.

It is said that the revolutionists have gone to the Hotel de Ville and attempted to establish a committee of public safety. On the other hand, it is announced that the Executive Government is assembled, and is deliberating what is to be done.

It is generally believed that the National Assembly will again be convoked, this evening; and the Hall of the National Assembly is now in possession of the National Guard; on the approach of the National Guard, the people made their escape at the doors and windows.—It is not expected that the night will pass off without serious disorders.

6½ o'clock.—The affair is at an end; at half past five the Clubists went to the Hotel de Ville, to proclaim a Committee of Public Safety. The National Guard dispersed them without effusion of blood. The principal leaders are arrested,—Blanqui, Barbes, Hubert, and Gen. Courtais, Commandant of the National Guard, are amongst those arrested.

The Assembly has just met again; the President, Buchez, has just taken the chair—Paris is tranquil.

Bourse, Paris, Monday, May 15, 3 o'clock. The disturbed state of the Capital prevented speculation to-day, and very little business was done. Shortly after 2 o'clock, the rumor was spread that the National Assembly had been invaded by the populace, and the consequence was, a sudden fall both in the rents and shares.

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☞ MAINE WESTERN MINISTERIAL ASSOCIATION. There will be a meeting of this Association, at Hallowell, on Tuesday, the 13th ult.
tje1. J. T. G. NICHOLS, Secretary.

☞ J. B. GOUGH, G. W. BUNGAY and others, in TREMONT TEMPLE, Sunday Evening, 4th June.

Of the various Benevolent objects claiming attention and in which all have a personal interest, that of *Temperance* is second to none in importance. It will be advocated in the Tremont Temple, Sunday Evening, 4th June, at 7½ o'clock, by several of its most distinguished speakers to those named.
M. GRANT, Pres. Boston T. A. Society.
june3

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next Meeting at Rev. Mr. Bulfinch's at Nashville, on Wednesday, June 14th, at 10 o'clock, A. M.
june3 2t JOS. C. SMITH, Scribe.

☞ A CARD. The Unitarian Society in Standish, Me., having altered and repaired their Meeting-House, and having taken a part of it for the purposes of a High School, or Academy, at a Parish Meeting, recently held, the subscribers have chosen a Committee to express the thanks of the Society to the Rev. Dr. Nichols' Society, Portland, for the gift of a set of Church lamps; also, the receipt of the sum of One Hundred and Ten Dollars to aid in the completion of the rooms designed for the School. The Society in Standish would also acknowledge the receipt of a Church clock, from the hands of Edward S. Moulton, Esq., of Saco.
G. H. NICHOLS,
GARDNER DENNETT,
june3 E. J. GERRY.

☞ ORDINATION AT ROCHESTER, N. Y. Mr Rufus Henry Bacon, late of the Divinity School, Cambridge, will be ordained over the First Unitarian Church of the city of Rochester, on Wednesday, the 7th instant.

☞ Sermon by Rev. Mr. Lothrop of this city. The Services will commence at 11 o'clock, A. M.
june3

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☞ NOTICE. The Quarterly Charity Lecture, will be preached in the Old South Church, to-morrow, (Sunday) Evening, at 7 o'clock. june3

## MARRIAGES.

In this city, 20th ultimo, by Rev Dr Barrett, Mr John Mellen of Madison, Indiana, to Mrs Eliza B. Lane of Boston.

June 1st, by Rev S. K. Lothrop, Mr Alfred Ladd, of Brooklyn, N. Y., to Miss Frances Walker, daughter of Dr J. B. Walker, of this city.

28th ultimo, by Rev Mr Waterston, Mr Jos Simes to Miss Mary Johnson.

In East Boston, 15th ultimo, by Rev Mr Livermore, Mr J. F. Hall to Miss Abby H. Wildes; 28th ultimo, Mr Anson Ellms to Miss Belinda Babcock.

In Cambridge, on Sunday the 28th ult, by Rev. R. M. Hodges, Mr Augustus Hitchens to Miss Emily Bonner, both of Somerville.

In Dedham, 18th ultimo, by Rev Dr Lamson, Mr Anson F. Barton of Franklin to Miss Janet Chisholm of D.

In Marshfield, May 25th, Benjamin Fobes Hatch, 20 yrs 8 mos.

In Haverhill, May 25th, Mr Charles L. Huse of Newburyport to Miss Eliza Woodward of Haverhill.

In Lowell, May 21st, by Rev Mr Miles, Lieut. John Billings, L. M. P., to Miss Elizabeth G. Fifield, both of Lowell.

In Dracut, May 18th, Mr John Q. A. Butler to Miss Almira E. Wood, both of Lowell.

In Nantucket, David Thain, Esq., to Mrs Mary B. Macy.

In Dublin, N. H., by Rev Mr Leonard, Mr Martin L. Newton of Marlboro', to Miss Sarah M. Strong of Dublin.

In Pomfret Vt., May 9th, by Rev. G. W. Weeks, Mr Otis Adams to Miss Susan Vaughn.

May 21st, by the same, Mr Obed Whipple Jr., to Miss Philena Goff, all of Pomfret.

In Springfield May 18, by Rev Geo. F. Simmons, Mr Joseph Fleming of Palmer, to Miss Atlanta M. Aspinall, daughter of Mr David Barber of Springfield.

In Providence, May 23d, by Rev Mr Bradford, Mr Joseph E. Barry of Boston to Mrs Elizabeth D. Barry.

21st ultimo, Mr Otis Snow, formerly of Middleborough, Mass., to Miss Peace L. Cornell, formerly of Westport, Mass.

17th ultimo, Mr George Capron of Worcester, Mass., to Miss Catherine B. Tyler of that city.

## DEATHS.

In this city, May 25th, of erysipelas, Hon. Jonathan Chapman, a former Mayor of the city, 41.

26th ultimo, Mr Jonas Richardson, 63.

In Bridgewtaer, 21st ultimo, Mrs Jane, widow of Mr Edward Hayward, 85.

In Pembroke, May 23d, Mrs Elizabeth, wife of Mr John Ford, 33.

In New Bedford, Sunday, 21st ultimo, Lucinda M., wife of Alexander R. Barker, and daughter of Andrew Almy, 27.

A CERTIFICATE from Mr. Ingerson, of Lancaster, N. H., a highly respectable citizen of that place, and Jailer of the county of Coos:

I, George W. Ingerson, of Lancaster, hereby certify, that I have been troubled with the Asthma for about twenty years. Last November, when I began taking Wistar's Balsam of Wild Cherry, I had been unable to do anything for several months, and had not, except a very few nights, been able to rest in my bed. Almost as soon as I began to take it, I felt relieved. I have taken about two bottles. My health is altogether improved. A few returns of the Asthma, which I have had in that time, were almost immediately removed by taking the Balsam. I rest well, and my health is, and has been for months, better than at any time previous for many years. I cheerfully recommend this medicine to all who are similarly afflicted.
GEO. W. INGERSON.
Lancaster, N. H., April 28, 1846.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. june3

FRENCH'S BOOK AND STATIONERY STORE, 78 WASHINGTON STREET.

STRANGERS and others, visiting Boston, are requested to call and examine an extensive assortment of Sabbath School, Juvenile Miscellaneous and Standard Books, Bibles, Hymn, Music and Prayer Books. Also,—a large assortment of Stationery of all descriptions.
JAMES FRENCH, 78 Washington St.
june3 1t

NORTON'S EVIDENCES. NEW EDITION.—Evidences of the Genuineness of the Gospels, by Andrews Norton, complete in 3 vols,—a new edition—with additions. Price $6 00.
This day published, by CROSBY & NICHOLS,
june3 1is2os 111 Washington st.

PORTRAIT OF DR. CHANNING. Just published, by CROSBY & NICHOLS, a few proof impressions of the engraving taken from Gambadella's Portrait of Dr. Channing. Price 50 cents.
june3 1is2os 111 Washington st.

A NEW SABBATH SCHOOL HYMN BOOK.

THE Sabbath School Lute; a Selection of Hymns, and appropriate Melodies, adapted to the wants of Sabbath Schools, Families, and Social Meetings, by E. L. White, and J. E. Gould, Authors of the Modern Harp, Boston Melodeon, Tyrolian Lyre, Wreath of School Songs, &c.

Just published, and for sale at B. B. MUSSEY & CO., 29 Cornhill. 3m june3

LITTELL'S LIVING AGE, No. 212. Price 12½ cents. CONTENTS.
1. Marriage, Real and Nominal.
2. Poets, and Poetry of America.
3. Benevolence and Usefulness of Birds.
4. The House of Rothschild.
5. Lamartine.
6. Fallen Greatness.
7. The Ex-Queen of the French.
8. Artificial Marble.
9. Morocco.
10. Story of a Family, Chap. III.
11. European Correspondence of the Living Age.

Published once a Week at Six Dollars a Year, by E. LITTLE & CO., corner of Tremont and Bromfield sts.
☞ The Entrance to the Office is now in Bromfield street. 1tis june3

NEEDLE WOMAN'S FRIEND. Sales Room 296 Washington St. up stairs.

One of the most unexceptionable ways of doing good, is by furnishing sewing to females. The particular object of this notice, is to invite our Country friends (of both sexes) who may visit the City on Anniversary week, to call and see the *great* variety of *useful articles* of apparel which are warranted *well made* and at low prices.
May 27 1is

AUCTION SALE OF STANDARD THEOLOGICAL AND MISCELLANEOUS BOOKS. On Friday, June 2d, to commence at 9 o'clock, A. M., at the Auction Rooms of Leonard & Cunningham, No. 37 Tremont Row. About 3000 volumes, comprising valuable Historical, Theological, Medical, Scientific, and Philological books. Lexicons and Dictionaries, Miscellaneous and valuable works, mostly late American publications. Catalogues will be ready three days previous to the sale. 1is

UNITARIAN DOCTRINES. "If those who hold Unitarian sentiments, would use their influence as they ought in multiplying and circulating plain, popular, and truthful publications, they would see their sentiments prevailing in every class of Society and in every part of the world."—London Inquirer.

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Channing's Complete Works, 8th ed, 6 vols. and Memoir 3 vols. Ware's Works, and Memoir, 2ed, 6 vols. Greenwood Discourses &c. 6 vols. Norton on the Trinity, and Genuineness of the Gospel 4 vols. Buckminster's Discourses and Life of Ware, 2 vols. Palfrey's Lectures on the Jewish Scriptures, &c. Evidences of Christianity, &c. 5 vols. Christian Examiner from Commencement, Edited by Channing, Walker, Greenwood and others, 30 vols. Worcester's Contention, Last Thoughts, Life &c. 3 vols. Dewey's Discourses 3 vols. Wilson's Conceptions and Scripture Proofs, 2 vols. Peabody's (A. P.) Discourses, 2 vols. &c. &c. A Descriptive Catalogue of the leading works of Unitarian Writers may be had *gratis*, by applying as above. No 134 Washington, opposite School Street.
May 27 1is2os.

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MEDICATED INHALATION. For Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, but receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living and occupation. Address post paid as above, advice gratis.

NOTE.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred* and *fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.
nov6 isly

THEOLOGICAL BOOKS. Clergyman's Library. Among which are the following. Revised Translations of the Scriptures 4to. Whitely, on the New Testament 2vols folio. Webster, on the New Testament 2 vols folio. Wetstein's, New Testament 2 vols folio. Newcomb, on the New Testament 2 vols 8vo. Lowman, on the Revelations, 8vo. Tholuck, on Romans, 8vo. Rosenmuller, 5 vols 8vo. Gesenius, Hebrew Lexicon 8vo. Schleuneis, Lexicon 8vo.—Leighton's Works, 8vo. Jahn's Archaeology, 8vo. Stackhouse's, Body of Divinity 2 folio. Scapala Lexicon folio. The Literalist 5 vols. Watsons Theological Tracts. Burnett's History of Reformation. Christian Examiner, 30 vols. 8vo. Comprehensive Commentary 6 vols. Jostais Theological Tracts, 8vo.—Barnes on Isaiah, Dewey's Works, Channings Works, Grisbach's Greek Text. &c. &c. James Munroe & Co. No 134, Washington opposite School Street.
May 25 1is2os.

PEPPERELL ACADEMY. The Summer Term of this Academy will commence on Wednesday, May 31st, and continue eleven weeks.

Tuition in Common English studies, $[illegible]. Higher English branches, $4 00.

Languages, $4 50. Drawing and Painting, (extra) $2 00.

Board in good families for $1 50 to $1 75 per week.

The Fall Term will commence Aug. 30th.

For further particulars, address A. F. LAWRENCE, Esq., or the Principal, J. W. STONE.
Pepperell, Mass., May 13th, 1848. 3tis m20

BOOKS published by S. G. SIMPKINS, 124 Washington street:

Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.
The Savior's Life, written for children.
Illustrated Natural History.
Alice Bradford, or Experimental Religion.
Follen's German Reader.
Follen's German Grammar.
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This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13

ENGLISH LETTER PAPER.

THE subscriber, invites the attention of Clergymen, and others, to a superior lot of English Letter Paper, made of Linen Stock, which he offers for sale at the low price of $2.50 per Ream.
THOMAS GROOM,
May 27 2tis 82 State St.

STUDIES OF RELIGION. This interesting little work is for sale at E. P. PEABODY'S, 13 West Street. He also has on hand some German books for children, consisting entirely of *pictures*, the explanation of which will be at once useful and agreeable.
May 27 5t

WORCESTER'S UNIVERSAL AND CRITICAL DICTIONARY. A standard vocabulary of the purest and best usage of the English Language; free from all innovations in Orthography and pronunciation, and the most Comprehensive Dictionary extant. It is recommended by the Presidents of nearly every College in New England, and by high *literary authority* in all sections of the country. For sale by all the Booksellers.
May 27 3tis

MODEL OF ANCIENT JERUSALEM. This interesting work of art, is illustrated day and evening, at Amory Hall. Admittance 25 cts. Clergymen free.
May 27th 1is

SUMMER RETREAT AND FAMILY SCHOOL. The residence of the late Dea. J. Sullivan (Germantown) Quincy, is open for the reception of boarders the present season. Rooms are in readiness for the accommodation of individuals, or of several small families, and may be occupied till Oct.

The location is favorable for healthful recreation, having pleasant sea views, and ample facilities for sea bathing and sailing excursions, without the excitement usually connected with public watering places. Children can receive lessons, if desired, in the common and higher branches of instruction, and in Music.

Information concerning the location & may be obtained of Mr. J. W. Sullivan, 23 Long Wharf, or 45 Bowdoin St. and of Mr. William Blake, 47 Allen St. Boston.

Applications may be addressed to Misses Sullivan, care of Rev. C. Pasco Quincy.

References, Rev. William Hague, Dr. George C. Shattuck, Dea. S. G. Shipley, Boston. Rev. William Allen, Quincy. Dr. J. Wild, Braintree.
May 27 je10is

EVIDENCES OF REVEALED RELIGION.

THE subscriber respectfully solicits the generous patronage of his Christian brethren and friends, to aid him by their liberal subscriptions, in carrying through the press a work, entitled, "*A New and Short Way of Dealing with Modern Sceptics and Unbelievers*—in Fifteen Lectures on the Evidences of Revealed Religion. By MATTHEW HARDING, of Stow, Mass.

The book will contain about 250 pages, well printed on good paper, and neatly bound. It will be furnished to subscribers for a single copy, at the low price of 75 cents, and to such as take more than one, at the still lower price of 50 cents per copy. The money to be paid on the delivery of the books. The author's object being, not so much profit, as a wide circulation among that large class of his fellow-men, who are halting between two opinions; or have no opinion at all of their own; and therefore, liable to be led astray by the specious pretences of modern science and philosophy falsely so called. Hence the design of this little book, is, if possible, to prevent so fatal an issue, by enabling the sincere and candid reader to be always ready to give an answer to every one that asketh a reason of the hope that is within him with meekness and fear.

☞ Subscribers can give their names to the publisher of this paper, or, if they prefer it, can send them to the author at Stow, Mass. tf may20

MRS. E. C. GOODWIN wishes to inform her friends that she has a large and pleasant house, No. 10 Allston st., corner of Bowdoin and Allston sts., and that she has made arrangements which will enable her to accommodate persons visiting the city during Anniversary Week, and also through the Summer, with board and lodging.

Coffee and other Refreshments will be furnished at any hour during the day. 1m may20

WANTED. A Preceptor for the Milton Academy. Apply to Dr. Spooner of Dorchester, to Rev. John H. Morrison, or to Samuel Adams in Milton.
Milton, April 11, 1848. istf april15

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for Table, Parlor and other uses.

SILVER WARE of Pure Coin, Tea Sets, services of Plate, Pitchers, Salvers, Castors, Forks, Spoons, &c. Articles of STERLING SILVER to order.—All Goods in this department made in a very superior manner under immediate direction of the proprietors—Purchasers can rely upon the quality of the silver.

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april22 is10t 253 Washington st.

THE WORCESTER CATECHISM, in 3 parts 4th edition.

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Part 2,—consisting of Questions and Answers chiefly historical on the Old Testament.

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Compiled and recommended by Ministers of the Worcester Association.

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april15 eop7tis

PORTRAITS OF UNITARIAN DIVINES.—James Munroe & Co. Having purchased the plates will furnish the following Engravings at prices annexed.

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| Portrait of Rev. Dr. Channing, for | 1,00 |

No. 134, Washington, opposite School Street.
May 27 1is2os

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april15 3mis

DAY'S ACADEMY. WRENTHAM CENTRE. The Summer Term will commence June the 6th. Catalogues of the Institution will be sent to tho[se] [want]ing information. L. ALLEN KINGSB[URY]
may20 3t

## POETRY.

### SONNET.

[Altered from Graham's Magazine.]

### ENCOURAGEMENT.

When first peeps out from earth the modest vine,
Asking but little space to live and grow,
How easily some step, without design,
May crush the being from a thing so low!
But let the hand that doth delight to show
Support to feebleness, the tendril twine
Around some lattice-work, and 'twill bestow
Its thanks in fragrance, and with blossoms shine.
And thus, when Piety puts forth its shoot,
So timid that it scarce dare ask to live—
The tender germ, if trodden under foot,
Shrinks back again to its undying root;
While kindly training bids it upward strive,
And to the future flowers immortal give.

### LOST TIME.

I threw a bauble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave, unchecked, it passed,
Till tossed upon the strand at last.
Thus glide unto the unknown shore,
Those golden moments we deplore,
Those moments which, not thrown away,
Might win for us eternal day.

## MISCELLANEOUS.

### CHARLES OAKLEY.

About a year ago, in one of our public schools in this village, there was a kind hearted but ignorant lad about 19 years of age, by the name of Charles Oakley.—Many a child will remember him, doubtless, with a sad interest. He had attended very regularly during the winter,—had made fine progress, and become exceedingly interested in his studies.—But in an evil hour he fell into the hands of a recruiting officer. One morning he came to the school and said to his teacher, that he had come to bid her "good bye." "But where are you going," said she; "I thought you had determined to continue in school through the summer." Well," said he, "I had; but I have had such a good offer now, that I must leave my books for the present. I have enlisted, and am going down to Boston to-morrow to join the Regiment. They pay *all my expenses*, and give me *seven dollars* a month, besides the *bounty money;* and then when I get to Boston, I shall *have nothing to do.*" "But you will have to sail immediately for Mexico where you will be likely either to be killed, or die of the yellow fever." "Oh, no fear of that; they say there is not the least danger that our Regiment will be wanted, and after a few months we shall be released, with more money in our pockets than we could earn by hard work."

And poor Charles has been released! In a list of about 70 of the "New England's dead," we read the name of this poor victim. How little did this unsophisticated, simple-hearted youth dream that he was throwing himself directly into the very jaws of death; that less than one short year of service would suffice to cut him off from life! But this is only *one instance*, out of thousands upon thousands, of like character.

"*One* to destroy is murder by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame."

[Springfield Republican.

### HOLT, OF HOLT'S HOTEL.

Some twenty-five years ago, a young man and his wife opened a little eating house in this city near Fulton Market. By industry and good management they amassed a handsome fortune, bought several lots of ground, and with the aid of more capital, for which they mortgaged their property, they built a magnificent hotel of white marble, six stories high, fronting on three streets. But the interest on the mortgage proved a canker worm, eating into the profits of their splendid establishment; and in a few years the mortgage was foreclosed, the building and lots sold for less than half their value (less than the amount of the mortgage,) and the man and his wife now grown old, were turned out of house and home. With a little help from his son the old man again commenced the world in a small eating house, but became again unfortunate; the old lady then opened a private boarding house; the son went to another city and established a hotel, and the family by their untiring industry, succeeded in maintaining a respectable position in society, although in the scale of wealth, immeasurably below their former station. Some months ago, the old man heard of the death of a wealthy relation in England, who had left a fortune of about eight hundred thousand dollars. He went to England, administered to the estate, and secured the property. He is now richer than he ever was before. In this brief narrative, our readers will probably have recognized Mr. Holt and his estimable consort. "Holt's Hotel," it is said, will again appear, in gilt letters upon the splendid building fronting on Water, Fulton and Pearl streets. Mr. Johnson and his lady, the present popular host and hostess, will no doubt cheerfully make way for the amiable old couple. Mr. Holt, we understand, desires to purchase the building, to bequeath it to his faithful son, who stood by him manfully in his reverses. [N. Y. Star.

### THE PERIL OF WASHINGTON.

Fergusson, in a letter of which Dr. Adam Fergusson has transmitted me a copy, mentions a very curious incident, from which it appears that the life of the American General was in imminent danger. While Fergusson lay with a part of his riflemen on a skirt of wood, in front of General Knyphausen's division, the circumstance happened of which the letter in question gives the following account:—"We had not lain long when a rebel officer, remarkable by a Hussar dress, passed toward our army, within a hundred yards of my right flank, without perceiving us. He was followed by another, dressed in dark green and blue, mounted on a good bay horse, with a remarkably large, high-cocked hat. I ordered three good shots to steal near to them, and fire at them, but the idea disgusted me. I recalled the order. The Hussar, in returning, made a circuit, but the other passed within a hundred yards of us; upon which I advanced from the woods toward him. Upon my calling, he stopped, but, after looking at me, proceeded. I again drew his attention, and made signs to him to stop, leveling my piece at him, but he slowly continued his way. As I was within that distance at which in the quickest firing I could have lodged half a dozen balls in or about him before he was out of my reach, I had only to determine; but it was not pleasant to fire at the back of an unoffending individual, who was acquitting himself very coolly of his duty; so I let him alone. The day after I was telling this story to some wounded officers who lay in the same room with me, when one of our surgeons, who had been dressing the wounded rebel officers, came in and told us that they had been informing him that General Washington was all the morning with the light troops, and only attended by a French officer in a Hussar dress, he himself dressed and mounted in every point as above described. I am not sorry that I did not know at the time who it was." [Note in Bisset's England.

### PECULIARITIES OF IRISH CHARACTER.

[At the recent meeting of the Foreign Evangelical Society in New York, Rev. Mr. King of Dublin, told the following amusing anecdotes.]

I was addressing a large audience one evening, when I was interrupted by a rough man, who exclaimed, "Ah, but you don't believe in the saints!" "Yes, my friend," I replied, "you are much deceived; it is myself that believes in the saints. I believe in St. Peter, and St. Paul, and so on. And there was St. Patrick. Do you know what he said? I have some of his own words now before me," (for we have taken care to provide ourselves with extracts from his writings adapted to correct some of the common errors.) "Let me read a little of what St. Patrick says." Then I read a few lines on his doctrines, and afterwards an allusion to his parentage, in which he says his grandfather was a priest. "His grandfather a priest!" said I; "what, the grandfather of St. Patrick a priest! Yes; you see the priests in his time married, and had families, and preached just the same doctrines as we do now in your day. So, you see, the saints lived and preached just like good plain Congregational and Presbyterian ministers now-a-days."

Another time I was interrupted in a discourse by another objector, who rose in the crowd, and said to me very abruptly, "And do you *belave* in the Virgin?" "And is it the Virgin Mary you *spake* of?" said I. "*Indade* it must be the Virgin Mary herself you *mane*. And a pretty fellow you must be, to put such a question to me, standing here with the gospel in my hands. Belave in the Virgin? Indeed I belave in the Virgin. But let me ask you one question—Do you know the Virgin Mary's creed."

I must confess that I had been taken a little by surprise by the unexpected question, and had put my question to him in return without ever before having thought of such a thing as the Virgin's having a creed. But I now began to ask myself whether there was not something to be found which might be taken as an expression of some of her principles or opinions, and soon recollected the passage Luke 1; 46. Then taking the Douay Bible, which I usually took care to have by me, I said to the audience, "And my friends, may I ask you the same question. Do you know the Virgin Mary's creed. All remained silent, and I added, "And what kind of priests have you got that don't teach you the creed of the Virgin Mary? Listen to me and I will read it to you." Then I read the passage, and took the opportunity to comment as I went on, preaching some of the greatest truths of evangelical Christianity, while they listened with profound attention, and all to the Virgin Mary's creed! At the close, I compared the main points with those we preach—Christ the only Mediator, justification by faith, the fulfillment of prophecy, &c. and then concluded by saying, "So you see the Presbyterian and Congregational ministers now preach the real old doctrines; they not only believe in the Virgin Mary, but they learn her creed, and teach it and preach it. But you are not taught it, and you did not know there was such a thing; your priests have never told you anything about it, though here it is in the Douay Bible."

A DAUGHTER OF THE PEOPLE. When the Revolutionists who won the Republic for France had forced their way into the Palais Royal and had reached the apartments of Gen. Athalin, one of Louis Philippe's aid-de-camps, they encountered the General's lady, a woman of dignified deportment and stature, whom the general had espoused for her rare beauty, being but the daughter of a poor fisherman of Granville. "My friends," she exclaimed. "I trust you have not come here to offer any injury to myself or my husband. I am not one of your *fine ladies*, but a *daughter of the people;* I throw myself then confidently on your protection. But I will not leave my husband; he is confined to his bed by illness." The band were struck with the boldness of the appeal. They repaired to the general's chamber, placed him in an arm-chair, and, headed by this *daughter of the people*, they conveyed him to a friend's house in the neighborhood. On reaching his destination the General recollected leaving a sum of 130 000f (£5,200) in notes and gold in his desk. He handed the key of the desk to a working man in a blouse, whom he did not know. An hour after, the man returned with every son of the money. This is by no means a solitary instance of the disinterestedness and nobility of mind displayed by the people during these most glorious three days.

OCCUPATION FOR CHILDREN. The habits of children prove that occupation is of necessity with most of them. They love to be busy, even about nothing, still more to be usefully employed. With some children it is a strongly developed physical necessity, and if not turned to good account, will be productive of positive evil; thus verifying the old adage, that "idleness is the mother of mischief." Children should be encouraged, or, if indolently disinclined to it, should be disciplined into performing for themselves every little office relative to their toilet, which they are capable of performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial."

A HINT TO PARENTS.—Few parents realize how much their children may be taught at home, by devoting a few minutes to their instruction every day. Let a parent make the experiment with his son of ten years old for a single week, and only during the hours which are not spent in school. Let him make a companion of his child—converse with him familiarly, put to him questions, answer inquiries, communicate facts, the result of his reading or observation, awaken his curiosity, explain difficulties, the meaning of things and the reason of things, and all this in an easy, playful manner, without seeming to impose a task, and he will himself be astonished at the progress which will be made.

AMERICAN RURAL LIFE. Many thousand farmers in New England and other states, rear large families, pay all their debts and taxes promptly, live independently, well clothed and comfortably housed and provided for, and lay up money, on farms of fifty acres. With them there is a place for everything, and everything in its place. Their horses and cattle, tools and implements are attended to with clock-like regularity. Nothing is put off till to-morrow, that can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a hurry, except in harvest time. And in long winter evenings, or severe weather, which forbids employment out doors, one makes corn brooms, another shoes, a third is a carpenter, cooper, or tailor; and one woman spins, another weaves and another braides "Palm leaf hats." And the families thus occupied are among the most healthy and cheerful in the world.

A rural life is not only the most happy and virtuous, but the most comfortable. Rural villages combining all necessary manufacturing employments are the very soul of our Republic. A machine compact, cheap and simple for spinning in a family to equal the throstle or mule, and a loom for weaving like Claussen's in every farm house, would soon make an end to large cities. What does the most wealthy man get for all his riches but food and clothing, and could clothing be made by some cheap and simple machine in every family, what great resources would every farmer of fifty acres possess within his own household.

[Sci. American.

### TEMPER.

A thousand little rills and streams combine to make up the sum of human happiness in the case of each individual. These streams increase or diminish much as good or adverse influences prevail. One little stream, in the form of bad temper, or irascible temper, or by whatever other name it may be called, with which not a few persons are unhappily afflicted, often embitters all the other streams which would otherwise flow serenely to bless the fireside and the domestic circle. An irascible temper, which takes fire and blazes up at every little untoward event, uttering bitter words, and imputing wrong motives at another's conduct, is a great misfortune to any one burdened with such a temper, even if its indulgence is not positively wrong and sinful. The influence of religion is beautiful in its efficacy when it sweetens such a temper and renders it lamb-like. The greatest plague in life is a bad temper. It is a waste of time to complain of other people's failings; the best thing is to amend our own; and the next best quality is to learn to bear with what we meet in others. A bad temper will always tire itself out, if it find no one to resent it; and this very knowledge is worth a trifle. Irascibility is very injurious to health; and so, in fact, is every morbid indulgence of our inferior nature—low spirits, melancholy diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence or despair—are all very inimical to the enjoyment of life; and every possible effort should be made to cast them all to the winds, and look unblushingly into the truth of the fact. It is astonishing what a little reflection will do—the fears are mostly imaginary, and with one dash of resolution may all be overcome. [N. Y. Evan.

### THE DEATH OF COLE.

[From Bryant's oration on the death of Cole:)

"He passed into the next stage of existence from which we are separated by such frail barriers, with unfaltering confidence in the Divine goodness, like a docile child guided by the hand of a kind parent suffering itself to be led without fear into the darkest places."

SINGULAR EFFECTS OF ATTRACTION. In the Edinburgh Journal of Sciences, just published, we find a very interesting paper, by Dr. Hancock, on the motions that result merely from mixing a few drops of alcohol with a small vial of laurel oil. To exhibit this singular phenomenon, which seems to bear some analogy with the planetary orbs, the drops of alcohol should be introduced at different intervals of time. A revolving or circular motion instantly commences in the oil, carrying the alcoholic globules through a series of mutual attractions and repulsions which will last for many days. The round bodies which seem to move with perfect freedom through the fluid, turn in a small eccentric curve at each extremity of their course, passing each other rapidly without touching. In the course of his experiments, Dr. Hancock observed particles of the fluid to separate in large globular portions; these commenced a similar revolution, and smaller ones quitted their course, and revolved about the larger, while the latter still pursued their gyrations, after the manner of primary planets and their secondaries.

ANIMAL POISONS. The ingenious experiments of the celebrated FOSTANA, demonstrated conclusively that the venom of the bee is strictly analagous in its nature and mode of operation to that of the viper. The matter is a thin, diaphanous fluid, retained in vesicles so constructed as to admit of a ready compression in the act of stinging—during which the poison liquid is forced through the hollow tube of the sting in the same way that the irritating sap of the nettle is ejected through the oculei or stinging spines of that and other similar plants. The most efficacious remedy I have ever found for the sting of a bee, is simple chalk. As soon as you are stung, apply as much of this substance as you can take up on your thumb nail, in a moist state, and permit it to remain until the pain subsides. After this application there will be no soreness, and no inflammation.

[Germantown Telegraph.]

### TO KEEP BIRDS FROM FRUITS.

The following plan, which I discovered by accident, is, I think, perfectly efficacious.—One of my servants, having by chance broken a looking-glass, it occurred to me that the broken pieces suspended by a string, so as to turn freely in every direction, would give the appearance of something moving about, which would alarm the birds. I accordingly tried the plan, and find that no bird, not even the most fool-hardy of them (a nest of new-fledged sparrows) dare come near.

They had attacked my peas. On suspending a few bits of the looking-glass among them the marauders left the place. The tomtits attacked my seckel pears (which they seemed very partial to;) a bit of looking-glass suspended in front of the tree put a stop to the mischief. My grapes were next much damaged before they were ripe, by thrushes and starlings; a piece of looking-glass drove these away, and not a grape was touched afterwards. I have before tried many plans, but never found any so effective as the above. [Correspondent Gardeners' Chronicle.

THE AMERICAN BOARD OF FOREIGN MISSIONS held a public meeting at the Tabernacle, New York, on Friday, the Hon. Theodore Frelinghuysen presiding. Dr. Anderson, one of the Secretaries of the Board, then presented a brief, clear, and encouraging view of the operations of the Society, and the conditions of its Missions. Since last May, eight of the Missions have been re-inforced by thirty new laborers. Nineteen clerical missionaries are now under appointment, to be sent out the coming year,—two of them to establish a Mission among the Jews of ancient Thessalonica, and several applications for appointment are now before the Committee. Under the care of the Board are 26 Missions, 100 stations, 150 ordained Missionaries, and 236 male and female assistant laborers—in all 390 sent from this country. Associated with these are 25 native preachers, and about 100 other native helpers—making 515 laborers among the heathen sustained by the Board. In these Missions, are 75 churches, containing upwards of 26,000 members; 33 Seminaries and Boarding Schools, containing 12,000 pupils; and 11 Printing establishments, at which about 600,000,000 of pages have been printed, from the beginning, in 30 languages. The receipts of the first nine months of the present financial year amount to $176,000; nearly 25 per cent more than during the same period last year. To liquidate the debt of $31,000 incurred the last year, and meet the wants of the Missions the present year, there is required not less than $301,000; so that to prevent embarrassment a large increase of contributions is indispensable during the next three months. After the statements of the Secretary, addresses were made by Rev. Messrs. Wilson and Calhoun, Missionaries from Africa and Syria, and by several other distinguished gentlemen, embodying most interesting facts and eloquent appeals, and breathing throughout the true spirit of missions; and they manifestly made a very deep impression upon the large assemblage—a very fit close to the numerous and interesting exercises of the week. [Trans.

THE "SUFFOLK SAVINGS BANK FOR SEAMEN AND OTHERS" in this city, has declared the usual dividend for six months last past, and an extra dividend of twenty per cent., or four per cent. per annum, on the last five year's business.

"In publishing this result, and preparing to make this extra dividend, my pleasure," says the Treasurer Hon. S. H. Walley, Jr., "is not wholly unalloyed. I regret that the efforts of those intelligent and benevolent merchants of this metropolis, who planned and commenced this institution, have met with no better success, and that the particular class whose privations and temptations so deeply interested their feelings, could not be persuaded to avail themselves of the privileges offered in a bank designed for their especial benefit, to any considerable degree;—and that, from necessity, the privileges of the institution were offered to the whole community. How many hard-earned dollars have been squandered during the past five years, that might have been entitled to a share of the present dividend? How many wives, and mothers, and sisters, have lost their earthly prop by the hazards and hardships of ocean life, and been thrown penniless upon the charities of the world, who might else have been rendered comfortable and happy, if honest earnings, filched or squandered, had been deposited in the Savings Bank.


## LINEN GOODS
—AND—
## Housekeeping Articles,
## BENJ. & E. JACOBS & CO.
NO. 35 TREMONT ROW,

HAVE received by the late arrivals, a complete and extensive assortment of LINEN GOODS and HOUSEKEEPING ARTICLES, of their own importation, among which will be found a large quantity of LINEN SHIRTINGS, SHEETINGS and PILLOWCASE LINENS. Among the most prominent articles are—

20 CASES 7-8 4-4 and 9-8 *HEAVY UNDRESSED GRASS BLEACHED;*
10 do 5-4, 6-4, 7-4, 8-4, 9-4 10-4, 11-4 and 12-4 *LINEN SHEETINGS;*
5 do *EXTRA FINE SATIN DAMASK TABLE CLOTHS, OF ALL QUALITIES AND SIZES;*
3 do 7-4, 8-4, and 10-4 *SATIN DAMASK, BY THE YARD, MANY OF WHICH ARE NEW AND ELEGANT PATTERNS;*
*EXTRA FINE* 10-4 and 12-4 *SATIN DAMASK TABLE CLOTHS, FOR ROUND TABLES;*
200 *DOZEN DINNER NAPKINS, EMBRACING ALL THE VARIOUS STYLES AND SIZES;*
50 do *CHAMBER NAPKINS, AN ENTIRE NEW STYLE, WITH FRINGES;*
100 do *WHITE LINEN DAMASK DOLIES; BALES OF SCOTCH DIAPER AND CRASH;*
3 *CASES PLAID TABLE CLOTHS, BY THE YARD, NEW PATTERNS;*
500 *DOZEN LADIES', GENTLEMEN'S AND CHILDREN'S LINEN CAMBRICK HDKFS, OF ALL QUALITIES, BOTH WHITE AND COLORED BORDERS;*

An extensive assortment of *BLANKETS, QUILTS* and *FLANNELS; IRON CLOTHS* and *FLANNEL BLANKETING; EMBOSSED WOOLLEN AND TAPESTRY TABLE AND PIANO CLOTHS; LINEN CAMBRIC AND LONG LAWNS*, &c., at the lowest market prices, either at wholesale or retail.

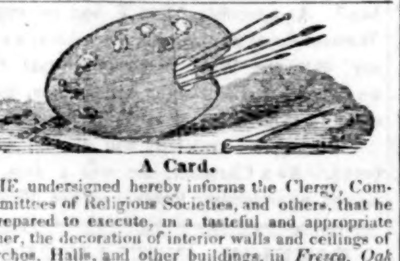
May 27 4w1is3os

TO SABBATH SCHOOL TEACHERS. Lays of the Gospel, by S. G. Bulfinch; with suggestions for its use in Sunday Schools. In order to afford this work a trial as a Manual for Sunday Schools, and Bible classes, it is now offered at 37½ cents per single copy, or $3,50 per dozen. It consists of one hundred poetical illustrations of incidents in the history of the Saviour, designed to assist in the development of religious feeling.

Text and Literary History of the Bibles, or Sacred Books, of the Jews and Christians. Containing a connected series of Notes on the original Text, early, various and printed editions of the Old and New Testament.

"This volume contains a great deal of information in a condensed form, and will prove valuable, not simply to the Theological students, but also to the Sunday School Teacher, and in fact to intelligent Christians generally," one volume 12 mo. pp 116, price 37cts cloth or $3 50 a dozen. The above Published by JAMES MUNROE & CO. No 134 Washington, opposite School Street.

May 21 1is2o.



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THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oak Panling*, or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.

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Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid will be promptly attended to.

THOMAS D. MORRIS,
153 Washington Street.

Entrance No. 1 Harvard Place, directly opposite the Old South Church.

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DANCING AND THE CALISTHENIC EXERCISES, Minervan Hall, 339 Washington street. MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redowa, Mazurka Waltzes, Deux Temps and Cinq Temps Waltz, also, in plain Waltzing, Gallopades and new Cotillions, &c.

A Class for Calisthenic Exercises on Wednesdays and Saturdays, at three o'clock. Mr. S. will have the honor of introducing the newly invented Calisthenic chest expander, which is acknowledged to be the best instrument yet invented for expanding the chest, improving the carriage and strengthening the frame. Ladies interested in these exercises, will please call at the above hours, when Mr. S. will be happy to explain to them, the use of the instruments.

Private Families attended at their residence, if preferred.

Schools and Classes in the neighboring towns also attended.

For terms, references, &c., apply to Mr. S. at the Hall, or to Mr. F. L. Capen, Principal of he High School for Young Ladies. tf oct2

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Refer to George Putnam, D. D., Roxbury, John Ware, M. D., Boston, Stephen Weld, Esq., Jamaica Plain. tf april28

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D.

This highly interesting book, is just published and is for sale at the Office of the Christian Register, No. 22 School Street,—up stairs. dec 11

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May 27 1is2os

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RECEPTION BY THE LATEST ARRIVALS,
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500 PACKAGES
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THE MILK STREET
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THE ABOVE
500 PACKAGES
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LONG AND SQUARE SHAWLS,
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THE LADIES,
*WILL FIND OUR RETAIL DEPARTMENT*
UNDER THE
MOST PERFECT MANAGEMENT,
AND FILLED WITH
CHOICE AND FASHIONABLE GOODS,
*DIFFERENT FROM THOSE TO BE FOUND ELSEWHERE.*
JEWETT & PRESCOTT,
MILK STREET,
NEXT TO THE OLD SOUTH CHURCH.

march11 2mis1mos

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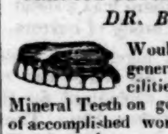

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# CHRISTIAN REGISTER.

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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 3, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
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For the Register.

## HONORING THE SON. NO. 2.

From all the considerations that bear upon the question we must conclude that it is better for both our Savior and ourselves, more honorable for him and more salutary for us, to honor him on account of his moral excellence than on account of his accidental involuntary nature.—The question remains, how should we express our reverence on this account. Now a testimony of honor should correspond in form and nature with our reasons for bestowing it; that is with the nature of the services for which it is bestowed. To a military hero gorgeous swords are presented, equestrian statues are raised, triumphant arches reared and decorated. To a statesman civil offices are tendered. To a scholar literary works are dedicated and membership and degrees in learned societies voted. To all who distinguish themselves while laboring in the service of ambition, ambitious rank and pompous titles are decreed, because such rewards are supposed to be most gratifying to their taste.—But should Jesus Christ be honored with such compliments? Would he be most pleased with these? Surely not. He is a benefactor of a philanthropy purer than all benefactors to the world now alive; but ask even them, ask any who practice philanthropy now in the name of Christ, if pompous rank and high sounding titles are their most welcome guerdon. Ask our own hearts if these things are fitly and naturally bestowed in commendation of disinterested benevolence, and particularly benevolence to the characters and souls of men. We did not think our Washington, military hero as he was, most suitably honored so. When foreigners ask, where is the monument the nation should have built over his ashes, we have been directed to answer, and it is a good answer, "his monument is the hearts of his countrymen. There we have buried him."

Our country's early friend from France who disdained and threw away the dignities and splendors of nobility to contend here for human equality, we did not think him fitly honored with outward rank and titles. Instead of conferring these we hailed with approbation his own renunciation of the illustrious rank and titles that belonged to him by birthright. For we felt that they added nothing to his dignity, and only distracted attention from his higher and purer claims to honor. We felt that we honored him most congenially with his character and services by our simple love for what he had freely and resolutely done for the happiness of men, not by any awe-struck admiration for the splendors of the name and station to which he had been born, nor by adding prefixes or affixes to the powerfully simple designation, Lafayette.

What would titles add to the honors of Howard, Fenelon, St. Vincent de Paul, Oberlin?—Rather illuminate the sun with farthing rushlights; confer stars and garters on the constellations and the rainbow.

In naming Jesus Christ after these and such as these, invaluable as were their services to mankind, we rise infinitely, but still in the same perpendicular. They were all moral benefactors; and we award them moral honors,—the profoundest esteem, the inexpressible gratitude of our souls. What are all outward tokens of respect, all empty compliments and servile adulation of these? Give flattery to the frivolous and the vain. To the truly venerable it is disrespect. To the Savior of the world the untold love and thankfulness of our hearts must be worth more than all the parade of pompous civilities and lip praises of all the high and mighty courts and presence chambers of earth's monarchs. Love, love leading to imitation must be the most valuable, because the most costly honor we can pay him. All imitation is at once the most practically expressive acknowledgment of the superiority and worth of the object imitated; and imitation of Christ, if honors are to be estimated by the difficulty and expense of rendering them, must be a vastly higher honor than any epithets applied or attributes fancifully ascribed. Actions, a life of actions, unremitting, vigilant, self-denying, strenuous to omit nothing in deed or word or thought, and to do all better and better every day, this is a compliment greater than potentate, sage or warrior ever received on earth. This compliment may we never omit toward our Lord and Savior, whatever other we omit, or whatever other we add to it.

Many, no doubt, find it easier to honor him with a cheaper though a more pretending sacrifice. Let us not be of those who would rather call him Lord, Lord, than do the things that he said. To call him Lord, or Master, is only the beginning, and hardly the beginning of the honors that are his due. To make him so, to make him the Lord and sovereign of our hearts and lives, alone prevents the first from being mockery and ridicule. "Not he,"—we have heard his words,—"not he that sayeth to me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of Him who is in heaven. Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

In that great day of light we may find perhaps that we have not come up to the whole truth in our apprehensions of the nature of Jesus Christ. But will he say for this, 'depart, I never knew you'? We cannot think it. We cannot think of Jesus Christ as jealously vindictive for an affront unconsciously put upon his dignity. He may say, you failed to find the truth on an obscure point where the most acute and learned minds have also failed; but have you failed in offering me those honors about which none doubt and dispute the propriety and indispensable obligation! About these none could fail to find the truth with an honest heart.

Here therefore, on these, this universal Christianity, we stand on common ground with all who bear the name of Christ. All confess that without evincing the Christian graces other honors to the Son of God are nothing. All agree in this who agree in nothing else.

And this, let it be repeated, is an expression of honor for his character. How salutary a check, this exercise of veneration for moral worth, in a world where interest so continually tempts men to fawn and cringe like sycophants before authority, power or wealth! And if it be the first Christian duty to honor the character of our Master, then wherever we find any traces of his character, in human society as well as in the pages of his Evangelists, we must venerate them for his sake; and it will fill us with a deeper reverence for himself. Wherever his spirit is, there is he, and we need honor it though it be clothed in rags and wretchedness and under the feet of the world's proud minions. While we pass them by in their loftiness and magnificence we must honor this—yea honor Jesus Christ.

G. H. E.

For the Register.

## THE SABBATH AND THE FRENCH REVOLUTION.

Some of its disclosures are cheering. Others are dark and ominous of a dreadful future. I refer to one, the desecration of the Sabbath, the appointment of the Provisional Government of that day for the election of the National Convention,—a perversion of the day God has commanded to be kept holy, to consecrate the deed! A day appointed by the Law-giver of the universe for his children to pause from worldly commotion to commune with him, given up to political excitement, often the most turbulent and profane of all excitements! Preparatory to that election, "on Sunday the first in April, the last Liberty tree was planted, in the presence of a large concourse of spectators.

The best singers of the National Academy of Music and the excellent chorists of the Theatres, lent the power of their voices to the *patriotic* songs. Eloquent discourses were pronounced, and the crowd *loudly* applauded the happy expressions with which they abounded." Can there be a doubt that on the day appointed of God to be kept holy, the day of their great election, the temples consecrated to him throughout France will be abandoned! If on that day the Protestants would desire to keep their Sabbath, their deep interest in the election must compel them to lose a great privilege or violate a dictate of conscience. From the foundation of this our own government the first day of the week has been regarded as holy; the second has been devoted to the election of rulers.

The Provisional Government of France probably are of opinion with some among us, that the law of the Sabbath, one of God's ten commandments is "not a moral but a *ceremonial* law." And it is so decided "on the *authority* of common sense and the dictionaries." That is, on the authority of the common sense of the French Provisional Government. But what dictionaries we have which inform us that to keep *holy* the Sabbath is a requisition of *ceremonial* and not of *moral* law, I have yet to learn. I have yet to learn with what propriety the law of the Sabbath is called a law of forms and customs of order, or of exhibition merely, or a law that does not "affect the social relations of men, or their safety, virtue or happiness."

It is still reiterated, that the law of the Sabbath "is not enjoined by Divine authority on any people but the Jews." Melancholy is the fact that Catholic, revolutionary France apparently so believe. All the other nine laws of the decalogue are adapted to the nature and condition of all nation in all ages, and is it credible that the tenth law, contained in the same table, should be limited exclusively to the Jewish nation? It is said that to the law of the Sabbath "no influence is ascribed on any human good." True, the Table of the decalogue did not give its reasons as to the purposes to be answered by the duties enjoined. It was sufficient that God gave the commands. He had a perfect right to require obedience of those to whom he had given the power to obey whether they had or not "the apprehension of moral obligation." Strange philosophy this, that authority depends on "an inherent sense of right and the universal perception of its effect on human welfare." Could such a sense of right and such perception have been felt in those to whom God said, "In the day that thou eatest thereof thou shalt surely die?" It is also true, as St. Paul argues, Romans ii. 12., that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

In our time the authority of government both human and divine, contrary to "the apprehension of moral obligation or an inherent sense of right" is boldly denied. Of course any individual may plead exemption from the law of the Sabbath and all other law. If the divinity within be equal to the divinity without the individual, then the inward apprehension of moral obligation is entitled to be obeyed as the supreme law of the soul. If the God within the soul, is as perfect as the God without the soul, then Spinoza and the philosophers of his school are right, and the Bible is wrong. I have been accustomed to think the plainly revealed law of God as law superior to the law within the undeveloped and unenlightened mind. Therefore I should not admit that "should the Roman Catholics attain a majority in this State, and should make a law that all business and locomotion should be suspended for a few minutes at sunset," would have claim to my approval, because I might not deem it necessary or useful. Yet if the Catholics deemed such law necessary "that they might enjoy silence and quiet while offering the orison prayer," I see not why I should have a right to oppose the law any more than I have to oppose the law that now requires locomotives to come to a full stop for the landing of their passengers. Though I do not "sympathize in the sentiments" of Roman Catholics I would accord to them the same right to be undisturbed in their "orison prayer," that I would claim to the undisturbed enjoyment of the Sabbath. And though the law designed to protect me and secure to me this enjoyment be not executed, I should not deem this a good reason for its repeal. If all law not executed or obeyed were repealed or annuled, the world would be a law to itself as the heathenish part of it for ages has been, making no progress, remaining like a dark, deep sea casting up mire and dirt which heaven in all its brightness and glory fails to illumine and to warm.

If the French Revolution shut out the light and holy influence of the "first and best of days" with its ordinances, as the nation in her former revolution attempted to do, her friends have cause to tremble with apprehension that the days of her freedom will be few and evil; that her sun will go down in a sea of blood.

J. R.

For the Register.

*Remarks at the opening of the first prayer meeting on Tuesday morning—by Rev. Charles Brooks.*

CHRISTIAN FRIENDS,—In the name of our Churches I am happy to welcome you once more to the city of our solemnities. We hasten to give you the right hand of fellowship; and with our hands we offer you our hearts.

The year past has brought us changes; and some of them how sad! One, whose voice was heard in this chapel a year ago this morning, has been summoned away in the midst of his days. He had a strong hand and a great heart. His life's aim was to be like Abraham in faith, like Paul in labors, and like John in love. Others, also, have been called to "go up higher;" and it is well. They are gone to nobler posts of duty; let us be prepared to follow them.

During the last year we, who have lived in the city, have tried to keep up with you who have lived in the country. We have had our prayer meetings, Bible classes, Teachers' meetings, and gatherings for mutual improvement; and we trust that, through God's blessing, we have made some advancement in the new and divine life. We look to you to help us during your visit, to speak a word of encouragement to us, and to pledge us your future co-operation. We have come here to warm each others' hearts, to assist each others' devotion, to animate each others' hopes, and to supplicate for each others' pardon. We are all one in Christ Jesus. Delightful and sacred union! A holier, happier alliance cannot exist among immortal beings. Here heart answers to heart in the blessed response of a confiding charity. Here may we worship the Father, as Jesus Christ worshipped him, in spirit and in truth. Here may the Savior be made known to us as a new manifestation and a higher life; and here may the spirit-stream, which flows through his heart, flow through ours, making us one with him *as* he is one with the Father. What higher boon can mortal ask of Heaven? O! Source of spiritual life! make us one with thee, as Jesus Christ is one with thee, that we may henceforth live in thee as he liveth.

Christian Friends,—these morning meetings are for social prayer and the expression of religious experience. As there is no engagement of speakers, we affectionately invite each one to take part in the meeting. My Brother, if you have a word in your soul that you wish to utter, give it utterance here. We shall cordially welcome it and thank you for it.

On all the topics, connected with piety, sympathy and personal holiness, I trust we shall have remarks; but, there is one topic on which I hope some brother may feel moved to speak,—I mean, FAMILY RELIGION. I fear that God is not worshipped in our families as he should be; that Christ is not professed in them as he should be, and that the Sacred Scriptures are not read in them as they should be. The excuses, commonly offered for the neglect of domestic worship, are not true? If they be true, then they are the excuses which will be offered at the judgment-seat in the last day. But, I ask the neglector of family prayer this short question:—are the excuses, which you now offer to yourself and to man, are they the excuses which you will hereafter offer to the omniscient Judge of character in the great day of inquiry and sentence? I think you will say they are not. Then your present excuses are not true. I beg you to look closely to this fact in your history. Through the last twenty years it has been a growing impression with me, that we do not pray enough in our closets, in our families or in our churches. I should much rather undertake to lead a sinner to repentance, or a saint to heaven, by the instrumentality of prayer, than to argue either of them thither by the instrumentality of preaching. There is in prayer a loftiness of sentiment, a sublimity of faith, an outpouring of spirit and a refreshment of soul, that nothing else on earth even approaches. It is as much above all other exercises as heaven is higher than earth. I do not suppose that we can feel its full power in this world; for, if we could, I presume we should look, when we came from our prayer, as Moses did when he came down from the mount of vision,—the brightness of the divine presence was still lingering on his countenance. O! we lose much by neglecting family worship. A family should be a church; and the head of it, whether male or female, should be its priest. An old legend runs thus:—A mother had two sons; their ages 5 and 7. That mother saw her boys safely in bed every night; but she never taught them to pray! As soon as that unfaithful mother had left their chamber, an angel, that guardian angel who forever beholds the face of their Father in heaven, came to the bed-side and taught the boys to pray. On what more gracious errand could an angel be sent! But there have been mothers who have performed the angelic office. The pious mother of that great statesmen, whose recent death has called out a nation's eulogy upon domestic education and Christian virtue, taught her son the Lord's Prayer, and also those beautiful lines, beginning,—"Now I lay me down to sleep." So strong and angel-like was the recommendation of that Christian mother that Mr. John Quincy Adams declared, about a year ago, to a friend, that through his life he never remembered to have laid down to sleep at night without repeating those lines. What an example to us all. But I do not recollect any public event that has brought such deep sadness over my mind as the universal eulogy on Mr. Adams' *Christian* character. What! said I to myself, are piety and virtue so rare that we cannot find a public man but once in half a century that all men will unite to honor? While we thank God for such examples of Christian worth, they show by contrast the dreadful deficiencies, if not the abysmal degradation, of their associates. In New England there may be a hundred deaths take place in a day, and is it only once a month that we can find an individual like Jonathan Chapman, whom all unite to call a devout and good man? O! these eulogies fill me with grief. Every individual who dies should be such a Christian as the ones just named. Let us pray often and pray fervently; and let our prayers be short. No rules can be given for this exercise; but, my temperament is such that to me a prayer of six minutes is twice as effectual and consoling as one of twelve.

And now, Christian Friends, I love only to hope, that our seasons of prayer, during this week, may be seasons of refreshment from the presence of the Lord. We invite all to speak. Discard all formality and give us thoughts from your inmost soul. You know that when we dig into the earth forty or fifty feet we pierce the springs of *cold* water; and what a rich blessing to man is cold water! but, when we sink the shaft two thousand feet, as in the artesian well, *then* gushes up water heated at the central fires; a richer blessing still in its place! So, when you, my brethren who speak, give us the pure and healthful cold water of reason and argumentation, do not forget to sink the shaft of inquiry deep into the very centre of the soul's *feeling*, that you may there open the sealed fountains of spiritual warmth; and then we shall have from you,

"Thoughts that breathe and words that burn."

## THE CONDITION IN WHICH CHRISTIANITY FINDS MAN.

[From Rev. J. I. T. Coolidge's Sermon.]

What is the condition in which Christianity finds the soul? I shall enter into no merely doctrinal statement. I shall not endeavor to penetrate and unfold the deep mysteries of human nature. I shall take the simple fact of all human consciousness. And I state that fact, I believe, when I say Christianity finds man a sinner, at variance with God and his own eternal interests, in need of conversion, reconciliation, and constant renewal. He needs more than instruction, improvement, or a better development. He needs a change, a conversion, to be placed in a true position towards God and his own destiny. He has not the consciousness of peace flowing from the love of God; nay, he is conscious of no peace, of the absence of all true peace and heavenly hope; and it is a pain, a deep, sad pain, to him that it is so. I endeavor not now to explain how it is so, how it came to be a fact; I take it as a simple fact, verified in all human experience.

The condition which Paul describes himself to have experienced is the inward history of every soul. There is a fearful conflict going on within all hearts between the law of the spirit and the law of the members. There is a spirit within, which aspires to all that is good and pure and holy, which feels the beauty of truth and virtue, which hates all injustice, meanness, and falsehood, which is full of noble, generous, humane sentiments and affections; a spirit which thrills at the tale of magnanimous deeds of pure disinterestedness, or touching charity, or self-sacrificing devotion, and burns with righteous indignation at the scene of baseness, oppression, and cruel wrong. There is a noble side to human nature. There is that within man which must call out our deepest veneration, force us to extol his glory, and confess his dignity and honor. There is that within him which justifies all that has been said or can be said of his greatness, of the original and essential capacities of his mind, of the divinity of the human soul, of its participation of the Divine nature. There is that within him upon which he ought to look with awe and wonder, something which should make him tremble when he thinks of blighting it with sin. They who say there is nothing good in him, no foundation for goodness, no feeling of goodness, no love for it, say what is not true, what is not just either to God or man. Man loves goodness. The vision of true, pure, lofty virtue always makes his heart kindle and glow and leap, and he would make that vision abide till he had bathed his soul in its light and beauty. But—and here is the solemn and fearful fact—when he would realize in himself that beautiful and beatific vision, when he would struggle up towards his own ideals, when he would substantiate them in his own character, when he would lift his affections up to the heavenly things that come to him in his musings, then he feels—who has not felt it?—that law of the members holding him in captivity to the law of sin; and the fearful conflict comes, and the good that he would, that he does not, but the evil which he would not, that he does. The spirit counselling compliance with the law of God in the inward man, is wearied, oppressed, overborne; and in its stern straits and urgent peril sends up the cry, "Oh, who will deliver me from this body of death!" This is the solemn fact, I believe, in all human consciousness. It stands in the experience of every earnest soul. We read it in the diaries of the noble men, gloriously triumphant at the last; in their deep, bitter contritions, which seem at times almost extravagant to colder and less awakened spirits. Paul felt it, and, to escape its anguish, became in vain a Jew of the straitest sect. Augustine felt it even to agony. Luther felt it, in the seclusion of the cloister, with an anguish as if he were engaged in personal conflict with the enemy of souls. George Fox felt it, as he sat upon his work-bench, and it drove him abroad into the fields to find relief from the tumult of his heart. All men who have been purified have been so as by this fire. Who has not experienced it at times with bitterness of spirit? Who has not been oppressed, and well nigh broken-hearted, when aspirations for the true, the good, the heavenly, have lifted his whole soul, kindled the warm glow of his spirit, made him conscious of a God to be obeyed, conscious of a soul to be cared for before all other things, conscious of the grandeur of his nature's capacities and powers; and yet has felt at the same moment the fast-clasping bonds of that other principle, which has held him down, and prevented the attainment of his desires? Who has not felt the need of a power beyond himself, to determine this conflict to the triumph of the spirit? I say of a *power*; not of a direction only, not of a clearer light alone, not of a new law.

## THE POWER IN CHRIST TO REDEEM MAN.

Men want not so much a new law, as power. And it is this power which Christianity offers to supply. Paul declares Christ came to do for man what the law could not do, in that it was weak through the flesh. Christ came to breathe an energy and a force into the soul, from a source above the soul, to supply the living power which man craves. He came to impart an influence which should bear up the sinking soul above the stormy waters of its passions; to lift up the faltering heart, to fill it with hope, to animate it with the promise of help from above, to put consciously beneath it the everlasting arm of God, to bid it be strong, not in itself, but strong in the Lord and the power of his might, for he it is that shall trample down all its foes and give it peace. Christ came to bring supply and support and encouragement, to penetrate every hidden recess of the soul and bring forth all its powers, and enlighten, inspire, fortify them, to supply its inward necessities, its deepest wants, to fill its capacious desires, to lay its hand upon the very energies of our nature and pour into them a quickening inspiration, to take the lead and control, the forming and perfecting of them. And to effect this, to do this great work, to impart this power, Christ comes to the soul, asking only its faith, its trust and confidence in him and his gracious message. He unfolds the new doctrine of repentance and reconciliation—a doctrine, as he declares it, full, not only of unutterable comfort, but also of largest inspiration; bids us look up and behold, not a stern Judge, but a kind and loving Parent in the heavens, regarding us with a pitying eye, and sending down to our side his own mighty spirit. He tells us we have not a slow and painful journey back to our Father's love, but that we may spring confidingly and at once to his embrace; that it is here, close to us, before, behind, and within us; a love encompassing as the Divine presence itself; a love perpetually waiting at the door of the soul, and ready to enter in, would we but open that door with the words, "Father, I have sinned before thee." He shows the Father watching for the first faint sigh of contrition, for inward light and peace; as going forth to fall upon the neck of the returning prodigal, and folding him, covered with sin as he is, yet breathing penitence, to the bosom of his compassion. The Gospel he proclaims is no cold republication of the law, no bare system of precepts, but a warm, kindling influence from the boundless love of the Father, poured through his own full heart. The Gospel is not a command, following us wherever we go, and asserting its fearful retributions for every disobedience; but it is the manifestation, in the form we might comprehend and feel, of the Father's urgent desire to lift us out of the power and love of sin into purity and peace; a manifestation through Jesus Christ, whose heart was willing to be pierced with contradiction and pain and agony; through Christ dying, pouring out his life-blood upon the cross in the strength of his affection, if so he might lift off the heavy yoke of bondage, and bring us back to the home of our Father. The Gospel is not an imperative command; there were commands enough, and too many, before; the Gospel is a *merciful Redeemer*, the friend of the weak and sinful, coming to us, faint and weary by the way-side of life, and binding up our wounds; sitting by our side to animate continually our faltering purpose, to fan to a flame the first weak desire after holiness; saying to us, "There is one in Heaven, whose eye looks down upon you with ineffable pity and love, who sends his spirit to your aid; put your trust in him, and you shall not be confounded. The work of life is hard; with man it is impossible, but with God all things are possible. He is mighty to save to the uttermost, when every arm of flesh shall fail." The Gospel is the heart of Jesus throbbing with the inspiration of God's love for his human family. It is this that gives it its power. The soul that so accepts it, so realizes it and rejoices in it, submits itself to God, and finds the promised peace. The conflict ceases, and all is calm and hopeful; for if God be for us, who shall be against us? The soul finds a support in all its journey. It is never alone, for the Father and Son are with it forever. It can do all things through God and his Christ, who strengthen it. It joins with the glad and unburthened heart of Paul—"I thank God through Jesus Christ our Lord." [Ib.

## THE RELIGION OF JOHN QUINCY ADAMS.

[From Rev. T. Parker's Discourse.]

"He had a high reverence for religion; none of our public men more. He aimed to be a Christian man. Signs of this have often been sought in his habits of church-going, of reading the Bible; they may be found rather in the general rectitude of his life, public and private, and in the high motives which swayed him, in his opposition to slavery, in the self-denial which cost him his re-election. In his public acts he seems animated by the thought that he stood in the presence of God. Though rather unphilosophical in his theology, resting to a great degree on the authority of tradition and the letter, and attaching much value to forms and times, he yet saw the peculiar excellence of Christianity,—that it recognized 'Love as the paramount and transcendant law of human nature.' I do not say that his life indicates the attainment of a complete religious repose, but that he earnestly and continually labored to achieve that. You shall find few statesmen, few men, who act with a more continual and obvious reference to religion as a motive, as a guide, as a comfort. He was, however, no sectarian. His devotion to freedom appeared—where it seldom appears—in his notions about religion. He thought for himself, and had a theology of his own, rather old-fashioned, it is true, and not very philosophical or consistent, it may be, and in that he was not very singular; but he allowed others to think also for themselves, and have a theology of their own. Mr. Adams was a Unitarian. It is no great merit to be a Unitarian, or a Calvinist, or a Catholic, perhaps no more merit to be one than the other. But he was not ashamed of his belief when Unitarianism was little, despised, mocked at, and called 'infidelity' on all sides. When the Unitarian church at Washington, a small and feeble body, met for worship in an upper room, not large, but obscure, over a public bathing-house, John Quincy Adams, then Secretary of State, and expecting to be President, came regularly to worship with them. It was not fashionable; it was hardly respectable, for the Unitarians were not then, as now, numerous and rich; but he went and worshipped. It was no merit to think with any sect, it was a great merit to dare be true to his convictions. In his theology, as in politics, he feared not to stand in a minority. If there ever was an American who loved the praise of God more than the praise of men, I believe Mr. Adams was one.

His devotion to freedom, his love of his country, his conscientiousness, his religion, are four things strong and noticeable in his character. You shall look long amongst our famous men before you find his equal in these things."

## "MUCH HANGS ON THE RESULT OF A MOMENT."

[The 34th Annual meeting of the American Baptist Missionary Union, held in Troy, N. Y: a few weeks ago, was an occasion of rich interest. Dr. Wayland, in the course of the meeting, arose and made remarks which are reported in the Reflector and Watchman, as follows:]

He had been more than ever impressed with the remark of Massillon, that "*God only is great.*" A few months since, and all things on the other side of the Atlantic were bound as in a cast-iron vice. But what a change. Now, from the Mediterranean to the Baltic, from the Rhine to the Niemen, our missionaries can go and preach without hindrance the gospel of Christ. Many years ago, the inquiry was heard, Where shall the missionaries go? He remembered a conversation with Deacon Colgate, in which he attached great importance to China as a missionary field, and to which he suggested, as a way of access, going around, and penetrating it from the North side. Now how different. Five leading ports of the Empire are now open to Christian missionaries. Never since the creation, had truth come in so direct conflict with error, nor looked it so full in the eye as at this time. Everything was receiving a new impulse. Such a time to labor in the cause of truth angels never dreamed of.—What a work then is there here for man to be engaged in.

Dr. W. said he had been impressed, in reading a sketch of the late French revolution, how much often hangs upon the result of a moment. When the son of the Duchess of Orleans was brought in to be crowned king, one voice said, "It is too late," and that decided the issue. When the cars are in full motion, how much is done by the momentary use of the switch. So is it with an improvement, at the right moment, of the moral means God places within our reach. The mightiest obstacles could be overcome by Providence. When the Most High set the Ganges in motion, as tradition has it, from the "Cow's Mouth," at the top of the Himalaya Mountains, it was a law and appointment of God, that it should reach the sea. Mountain barriers must be scaled or swept away. But the river flowed on until fleets could float on its bosom. So of these great movements with the thousand auxiliaries which God commands in the work of Providence. He spoke as to wise men; could any one draw back in this cause? Should we not by increased effort, make this direct contact of truth with error, successful? If we fail on this point, the work goes back—it may be for centuries. The present he contemplated as the greatest, the most eventful era in human history. Allusion, he said had been had to Roger Williams, who, cherishing the great principle that gave life and immortality to his mission, never "abated a joy of heart or hope." That principle, small in his day, is now sweeping away dynasties and kingdoms. Let us perform our duty, and soon the angel will be seen in mid-heaven, having the everlasting gospel to preach to all the dwellers on the earth.

[The receipts of the Missionary Union for the year ending May 1848 were $98,476.30; its expenditures, $94,184.52. The whole number of missions in connection with the Union is 16; of stations 52, and out-stations 87; of missionaries and assistants 105; native preachers and assistants 158; whole number of laborers 263; churches 123, with 10,020 members, of whom 689 were baptized the last year; and 44 schools, with 1472 pupils.

## GOV. BRIGGS' ALLUSION TO THE AFRICAN BOY.

[On the same occasion, just mentioned, Gov. Briggs, who presided over the Union, on Thursday, May 18—(Hon. James H. Duncan of Haverhill, Mass., having presided over the preceding sessions as Chairman of the Board of Managers)—closed the meetings with the following happy and touching remarks, which we take from the same source.]

GOVERNOR BRIGGS spoke of the profound satisfaction with which he had been affected during this anniversary. For fifteen years past, he had been urged to attend the National anniversaries, occurring annually in New York. Absorbing professional engagements had prevented his compliance with these invitations. He was now prepared to feel how much he had lost, and to promise that these meetings would hereafter command his presence. He hailed the progress of the missionary cause, from its obscurity to its might. That allusion of Mr. Colver to the colored boy, brought to this country by Mrs. Crocker, had deeply affected him. God be thanked that he was no man's property. When downcast in feeling one day after his conversion, he was inquired of as to the cause. "O," said he, "I feel so for Africa, my heart won't sit still." What was it that made his heart throb against its sable casement? It was the feeling of Paul directed to his own people, so that he could say, My heart's desire and prayer to God for Africa is, that it may be saved. And Africa, added Gov. B., will be saved and be free. Ethiopia shall stretch out her hands to God, and her sable children of every tribe shall rejoice in the liberty of Christ. God speed the day, continued he, with evident and strong emotion, when on these shores the shackles shall fall, and the children of Africa shall be free! [The spontaneous "Amen" from all parts of the house, which followed this, testified to the deep, responsive feeling of the many present.]

## THE ARCHBISHOP OF CANTERBURY IN EXETER HALL.

The new Archbishop of Canterbury presided over the church missionary society in Exeter Hall, at the recent May meetings. The Puritan's Correspondent thus speaks:

He was received with great cheering by one of the largest assemblies ever seen in that building, and also one of the most respectable; and every allusion to his elevation excited renewed plaudits. He is a man of small stature, light figure, but upright, with a countenance remarkably mild and benignant in its expression; a fine head rising high above the ears, with grey hair cut short. He said he had always been attached to the Society, and he came there to give it the influence of the office to which Providence had called him. He had been all his life a working clergyman, and although he was now obliged to husband his strength in order to prolong his service, he was anxious to do what he could for his Divine Master.

Nothing could be farther from prelatic arrogance than the manners of this excellent man. He said that he received more honor than he gave, even as the Primate of England, in presiding on such an occasion. Lord John Russell has certainly strengthened the Protestant character of the establishment by his recent appointments, especially by this: and the Rev. James Stratton truly said at the Bible meeting next day, that it was the best stroke of policy for many years for consolidating the interests of the church. The most Protestant and Evangelical of the clergy are now bold as lions against Puseyism. For instance, at this meeting, with the Archbishop of Canterbury as its President, and 300 or 400 clergymen on the platform, the Rev. Francis Close of Cheltenham, a man of great influence there, spoke to the following effect:

He had heard objections to the Church Missionary Society as "irregular," and it was said that nobody had a right to send forth a missionary but the church. But if that were so, there was not a church missionary society on earth; for the establishment had never sent out a single one, and was, he supposed, so bound by the State that it could not. Hence they were obliged to fall back on the voluntary principle or leave the world in ignorance of Christ. This Society had created dioceses in the Colonies and among the heathen, and some of the Bishops thus provided for, swelled themselves up like the frogs in the fable, and disparaged the Society to which they owed all their dignity. In fact, it was in this "irregular" manner most of the early churches were planted. An apostle or two went down, it might be, to see what they were like, and then acknowledged the grace of God attending the work of laymen. Thus it is now, when bishops are pleased to put the stamp of apostolical succession on God's work. Just suppose the whole church *apparatus* were sent out to a missionary field, the bishop, archdeacon, dean and chapter, vicars, pastors, &c., how the heathen would stare!

## DENOMINATIONAL LITERATURE.

We view with serious alarm a tendency to isolate our literature from the literature of our country. We hear much talk about denominational literature. We would as soon hear of denominational science, denominational botany, anatomy, or politics. If other men will have nothing to do with our Calvinism and Independency, so be it. They may gain something better if they can. They thus form religious denominations; and the more, the greater pity. But it ill becomes us to make a denominational literature while complaining of denominational religions. If because of the world's dislike of our religion we forbade their sharing in our literature, the resentment, if ungenerous, would still have an air of dignity. But to exclude ourselves from the world's literature on account of the world's exclusion of our religion, shows at once both the petulance of babyism and its feebleness for aught but self-destruction. We hate an *imperium in imperio*; we pity a Cracow or a San Marino. To be sent to "Coventry" is an index that our temper is unsocial; for a man to send himself there proves as well that he will have a fool for his companion.

It by "denominational literature" we meant nothing more than descriptions and defences of our religious creed and practices, histories of their rise and progress, statistical accounts, and periodical or other publications respecting the faults, the operations, and the desiderata, of our churches, we should not be disposed to quarrel with the phrase, or be alarmed by the facts that it denoted. The last, however, of these four classes of productions could alone be strictly called "denominational"; as probably of use to none but the "denomination" it addressed. The other "works" would furnish information of the first importance to all inquirers concerning men and manners; nor does any reason, general or special, confine the preparation of them to the body of whose peculiarities they treat. All such publications, therefore, and, of course, the comprehensive class the authorship of which is the only thing denominational about them, ought to be regarded as contributions to the national literature, subjected to the general laws of criticism, and used according to their fairly estimated qualities. We see, however, indications of a tendency among us to a very different course from this. We are told, for instance, that we do not accredit our own authors, or support them, or take pains to multiply them; that hence our "denominational literature" is impoverished; and that hence the literary life among us fails. What preposterous balderdash is this! If the whimperers itch so, let them write. The market is an open one. If they square the circle every man will buy their "Cocker." De Foe is read, and Milton, though each was a dissenter. A dissenting grocer thrives, however spiritual, if he knew his trade, sell good figs, and abstain from cheating. He thrives, that is, as well as others; provided that the market is as open as the literary. But a denominational grocer, we apprehend, would quickly starve; at least if, like his brethren the denominational literati, he should sell bad plums, charge them above market price, and all the while affect to be the conferer of a benefit. The author, the book-seller, and the grocer, all must work for the vast commonwealth; or if they find it convenient to prepare goods for one particular department of the citizens, they must refrain, unless in special cases such as those already granted, from aiming to supply each *the religious body* to which he happens to belong. Exclusiveness, it is true, would do but little harm to any but a man's own friends. If any person sell good wares, the public will obtain them; and we never heard of a dissenting author at all reluctant to gratify the public by the sale of his. If he compose a nonsuch history of no-man's land, a treatise on Backsliding, "Og," "Belshazzar," "Judas," "Bethlehem," "Sacred Mounts," and "Sacred Founts," and "Guides," and "Manuals," and "Spiritualized Cookery Books," and "Diaries," and "Glimpses," well; if the public want such literature, and he can sell it to them, good enough; it would be a thousand pities that they should not trade. But if the public do not want it, neither, he may depend upon it, does his "denomination." He, perhaps, wants the "denomination"; that is another matter. If the "denomination" want his wares, let them do as their neighbors do; let them go to the open literary store and buy. If they will not buy of him, let the simpleton be satisfied and print no more. But let him not call his refuse "works," and other such, a denominational literature. Let him not exemplify a theory of authorship which fully carried out would soon make our libraries no better than literary stercus, and reduce the "denomination" to the function of such rogues' most worthless compost. We take no notice of the holy tone and the disinterested air with which such conduct is continually forced upon us. But only let it in its best form be maintained and tolerated for a score or two of years, and the less truth that should thenceforth be told about the evangelical dissenters the better would it be for their reputation and their cause. "Denominational news" is one thing, and is necessary; let us have no "literature" but what all men have as well as we, such as bears every test, and notwithstanding competition and censoriousness is still called for. [Electic Review—London.

## CHANNING'S MEMOIRS.

[The following article is taken from the Salem Gazette, of Friday June 2. It is understood to be from the pen of the Hon. Judge White.]

We have delayed our notice of this admirable work longer than we had intended, because we wished to read it before undertaking to commend it to others, and to read such a work so as fully to enjoy it, requires several weeks of our spare time. This is none of that light sort of biography that may be taken up and run through like a novel, for mere entertainment. Its interest sinks deep into the soul, and excites profound attention and reflection. Our perusal of it has made so deep an impression of its worth that we hardly know how to speak of it in a hasty newspaper article. We hope to see, in some more dignified form, a full and critical exposition of its merits, worthy of so extraordinary a production.

The work is handsomely printed, and adorned by two beautiful portraits of Dr. Channing, taken at different periods of his life, and said to be good likenesses. But the exterior beauty of these volumes is of little consequence, compared with their intrinsic value. We have here one of those rare works of genius which is destined to bear the enduring test of time. The biography is worthy of the subject, and the subject will never fail to be deeply interesting while there are minds to think or hearts to feel. We regard the publication of these volumes, together with the works of Dr. Channing, as the richest blessing that literature has ever bestowed upon our country. If our national and state authorities, as well as private citizens, could but catch the spirit of Channing, and learn and feel the obligations which rest alike upon government and people, to do justice and act right, what a sublime career of peace, prosperity, and real glory would open to our country! What improvement, happiness, and moral elevation would await the people!

Dr. Channing was no common man, common Christian, or common writer. He was both a truly great man, and a learned, humble, and thorough Christian; and his writings bear the stamp of true genius, wisdom and goodness. He is indeed one of the fixed luminaries of the moral world.

The contemplation of the life and character of such a man must always, and every where, among all persons, be as instructive as it is delightful. Endowed by his creator with superior gifts of mind and heart, and richly blessed with the means of education, he early aspired to excellence, and pursued it unfalteringly through life. With a conscientious fidelity and zeal, rarely witnessed on earth, he persevered in cultivating and disciplining his intellectual, moral, and spiritual nature, and preparing himself for fulfilling the high purposes of his being. Ardently seeking knowledge and truth, especially the knowledge and truth of God, and Christ, and Humanity,—cherishing in his heart the love of man, and all good affections and spiritual aspirations, together with a deep sense of duty, and exercising himself in continual efforts to advance the cause of truth, religion, freedom, and human happiness, he attained the first rank among the great Preachers, Moralists, and Philanthropists of the age. In his eloquent writings, and still more eloquent example, he has left a precious legacy to future generations, and reared a monument to his own fame more durable than brass or marble.

Such was William Ellery Channing; second, we think, to no man that New England has ever produced, in all the elements of true greatness, the greatness which springs from large capacities of soul and of intellect disinterestedly employed in serving mankind effectually in their

highest interests. Compared with this, how worthless is the vulgar greatness achieved by the selfish ambition of politicians and military heroes!

The loss of this illustrious benefactor to his country and race was universally felt; and it was naturally a subject of public interest and inquiry, who should have the honor to be his biographer. Fortunately, Dr. Channing had a beloved nephew, William Henry Channing, partaking largely of his spirit and genius, whom he admitted to his affectionate and most generous confidence, and who thus became qualified, as, perhaps, no one else could be, to write the history of his life, and trace the progress of his intellectual and spiritual growth, of his speculations, opinions, ministrations, and philanthropic exertions, and to unfold the circumstances under which his noble character was formed. The result proves that this honorable and responsible task could not have fallen into better hands. Difficult and delicate as Mr. Channing must have felt the task to be, he has accomplished it, we believe, to the entire satisfaction of the numerous friends and admirers of his reverend uncle. This simple fact speaks the highest praise, when we consider the exalted estimation in which his uncle's memory is held, and how much was expected from his biographer.

In executing his arduous undertaking, Mr. C. was evidently absorbed in his subject, thinking nothing of himself; yet what he has written, though only "for purposes of illustration," is so happily conceived and expressed that it adds much to the value and charm of the work. The judicious plan and arrangement adopted by Mr. C., with some of the circumstances which occasioned delay in the completion of his memoir, are stated in the following extracts from his modest and pleasing preface:

"This work is an autobiography in so far as the materials at my command have enabled me to give it that character, and consists of extracts from private papers, sermons, and letters, with such remarks only interwoven as seemed needed for purposes of illustration. Its plan is very simple. After a somewhat full and minute notice of Dr. Channing's early years, which will be found to present many interesting facts, and which no one hereafter could so well supply, I have proceeded to arrange the selections from his manuscripts according to the two fold order of subject and of Time."

Mr. C. proceeds to observe:—"In giving such ample quotations from Dr. Channing's early writings, I possibly have erred." We would confidently assure him, however, that he has not thus erred. No reader could feel willing to spare from the Memoir any portion of these early writings, which are as interesting in themselves as they are illustrative of their author.—In offering "some explanation of the delay which has attended this publication," Mr. C. says:—"It was my first design to present a finished portrait of William Ellery Channing, regarded as a man, a minister of religion, a philosopher, a reformer and a statesman,—to point out his place among the leading persons of the age,—and by exhibiting his relation to various parties to sketch his Life and Times. Extensive preparations were made accordingly."

We hope that Mr. C. will use, in some other form, for the benefit of the public, the materials at his command for such an extended sketch of Dr. Channing's Life and Times, but we have no doubt that he judged right in excluding them from the present Memoir, and thus leaving Dr. Channing "to be his own interpreter." The Memoir is complete, as it now stands, and any extraneous matter would but encumber it, or mar its symmetry and beauty. As Mr. C. truly observes:—"It will be found rich in documents illustrative of Dr. Channing's inner and outward life; and this constitutes the essential value of a biography." And we would add, that however Mr. C., as he intimates, may conceive an "ideal of what the work should be," which makes the present to him "seem meagre and dull,"—others will behold in the present only the "bright original" without any "obscurations."

Mr. C. claims "only to have been a conscientious editor." In this important capacity he has indeed entitled himself to the grateful consideration of his country and the Christian world. But we feel still more indebted to him as a faithful biographer. Integrity and truthfulness are stamped upon every page of his work, while a correct judgement, a fine taste and genius conspire to render the whole attractive and delightful. What a glowing, life-like, lovely picture given us of Dr. Channing as a preacher in the pulpit and among his people—as a man and father in his family—as a friend in his rich correspondence and overflowing kindness—as a Christian in the busy and agitating scenes of the metropolis. How delightfully we are admitted to the enjoyment of his intimate society, his heavenly conversation, his sublime views, his most sacred thoughts and feelings! We see him truly as he was, just as he exhibited himself in private and in public, in his studies, meditations, and prayers, his holy ministrations, his ceaseless acts of tender affection, his ardent and ever accumulating labors of love to men—and our hearts are warmed with admiration of his piety, wisdom and goodness. We feel that all has been done that a biographer can do, to restore and preserve the living energy of his example, and to perpetuate his influence in the world.

As an expounder and minister of Christianity, Dr. Channing's great power is still manifest in his works. No man was further than he from acknowledging human authority in matters of faith, and no one more capable of enlightening the faith of others. Luther, Calvin, Arminius, Socinus, Edwards, Hopkins, and other great theologians were esteemed by him according to their virtues and learning, but they had no authority over his faith. Jesus Christ alone was his master;—him he conscientiously followed, earnestly seeking his truth and his spirit, till he seemed identified with him in his love to man and piety to God; and in his "living sense of spiritual realities" It was in the School of Christ that he attained his enlarged views of human liberty, human rights, and the true dignity of man's nature. His various writings against the evils of sin—the enormous evils of oppression, slavery and war—and for the reform of governments and society, and the freedom, improvement, and elevation of man—have their source in Christianity, and may be regarded as so many branches of it.

The Life and Works of Dr. Channing are thus peculiarly worthy of a place in every Christian library along side of the Bible upon which they shed such important light. We feel assured that every family possessing these treasures, will find in their use a blessing of unspeakable value; and if our humble notice of them should induce any to seek such a blessing, our main purpose will be answered.

# CHRISTIAN REGISTER

BOSTON, JUNE 10 1848.

## THE ANNIVERSARIES.

There were many individual expressions of feeling, both during the progress, and at the close, of the Anniversaries, which bore testimony to their salutary influence. The public discourses unfolded and urged great principles, were very clear as well as very able statements of great truths, were both instructive and inspiring, practical and spiritual, and were sufficient of themselves to mark the character of the recent Anniversary Week as one of the very best we have had. It gives us great pleasure to learn that Dr. Dewey's two Discourses, and Dr. Gannett's, have been requested for the press. We count it among our high privileges to have heard them, where the living voice of the speaker added so much to the power of the truth itself.

In regard to other addresses, we are inclined to think that they fell short, as intellectual performances, of those made in former years; and from what we saw and have read, we should not except other bodies besides the Unitarian. At the Ministerial Conference, however, there was a manifestation of a good deal of intellectual ability. We attended only one session, where certainly the discussions were in general of a superior order; and we have heard the other sessions spoken of as still better. Rev. Mr. Hedge, who had just returned from Europe, added great interest by his presence and by his remarks.

The Conference and Prayer meetings were, as always, occasions of most delightful and profitable Christian communion. The Chapel of the Church of the Saviour, where the first was held on Tuesday morning, proved too strait for the multitude assembled, and they were obliged to move to the body of the House, which was nearly filled. Rev. Mr. Stone of Salem made the opening prayer, Rev. Charles Brooks made an introductory address, (which the reader will peruse with lively interest on our first page this week,) and he was followed by Rev. Messrs. Whitman of East Bridgewater and Stone of Salem, Amasa Walker Esq of West Brookfield, Rev. Messrs. Winkley of Boston, McKinney of Indiana, and Dean of Ohio. The remarks of Mr. Walker, of the Orthodox Church, we have repeatedly heard spoken of in the highest terms of gratification. The basis of Christian union which he maintained,—that of Christian love,—is the only basis which the Church will find on which her members will be one with each other and in Christ.

At the Conference on Wednesday morning, in the Church in Freeman Place, and on Thursday morning in Bulfinch St. Vestry, the interest was maintained and even deepened. We have been informed that but very few of the members of the churches in the city were present: that most of the brethren present were ministers and others from abroad. For their sakes, however, we are glad there is an opportunity for mutual exhortation and prayer, and we are sure they derive great strength from it.

The services at the Federal St. Church on Thursday evening, were a fit and very pleasant close of the various meetings of the week, at which the large company of the disciples of the Unitarian faith received anew the seal of their hope of heaven, and took anew the pledge of devotion to the cause of their master. Rev. J. W. Thompson of Salem preached the sermon.

## THE CONVENTION OF CONGREGATIONAL MINISTERS.

The two Reports of the Committee presented to the Convention, we learn will probably be published. The Report of the majority dwelt on the propriety of a larger representation of the Orthodox in the administration of the funds of the Mass. Charitable Society. It was more favorable than we anticipated, but still it was obnoxious to strictures such as were made on it in the minority Report read by Rev. Mr. Ellis, and signed by G. E. Ellis, A. Young, and N. L. Frothingham. This Minority Report urged that there were and always had been, doctrinal differences in the Convention, but that no vote, decision or measure had been founded on them; that the simple condition of membership was that of being the Pastor of a Congregational Church in this Commonwealth; that there should be no recognition of parties on the record, and in the proceedings, of the Convention; that there were members who were well known to refuse being classed either with Unitarians or with Orthodox.

In regard to the Congregational Charitable Society, the Minority urged the probability that it owed the proposal of its existence to the suggestion of benevolent laymen, and that the action of the Convention in obtaining the Charter, was merely incidental and formal, and did not entitle it to any thing like dictation of the members of the Society. The Minority also stated that *four fifths* of the funds were given by Liberal Congregationalists, while *seven eighths* of the income were distributed among the widows and orphans of Orthodox ministers.

At the conclusion of the reading of the Report of the minority, some observations were made by Mr. Holmes, Mr. Ellis, and Mr. C. Robbins, which seemed to bring them in very serious conflict with one another, and made us regret for the time even the introduction of the Minority Report which occasioned it; but that regret has passed away. Mr. Holmes arose and complained, as one of the Committee, that this was the first intimation he had had of this Minority Report. If it had been read in the Committee, he said he certainly should have made objections to it. Mr. Ellis replied that he had read it in the Committee, and the gentleman had offered his remarks on it, but no objections. O, replied Mr. Holmes, it was read as a paper of the gentleman, but not as a Report. He had listened to it, but not regarding it as a Minority Report, he made no objections. Rev. Mr. Robbins thereupon arose, and said that according to his impressions, it was *not* the same paper read before the Committee, but that additions had been made. Before he could state—as we understand he was proceeding to do—what those additions were, (which would have corresponded with Mr. Ellis's statement afterwards,) he gave way to the [illegible] Rev. Mr. E. replied that the only change was simply prefixing two sentences of introduction, to give it the formal character of a Report, and that those sentences could be seen in the hand-writing of one of the two other gentlemen who signed with him. Thus this seeming contradiction was reconciled—and the sooner as the parties were face to face. We are confident, on the whole, especially from the conciliatory spirit manifested as well by Orthodox members of the body, as by Unitarian, that the two reports together, and the discussions that ensued, will lead to a better understanding, and a less antagonistic position.

Dr. Pierce arose and stated that all the original clerical members of the Charitable Society (and he mentioned their names*) were *Liberal* Congregationalists. He knew them all, and he regarded himself as more Orthodox than any of them.

When the motion was put on the acceptance of the first Report, the Moderator mentioned that the motion of acceptance would be understood to include its adoption. Rev. Dr. Lowell moved its acceptance, not distinctly hearing the remarks of the Moderator in relation to its adoption. When he understood this, he withdrew his motion of acceptance, because he could not assent to portions of the Report. The motion to accept was carried. The minority Report was voted to be received and put on file.

A communication was received from Rev. Dr. Ide, declining the appointment of preacher for next year. On Thursday morning, Rev. Dr. N. Adams was appointed first, and Rev. Dr. E. A. Park of Andover, the second preacher.

*Rev. Dr. Howard, of West Church, Boston, [followed by Dr. Lowell.
Rev. Dr. Lothrop of 2nd Church, Boston, [followed by Dr. H. Ware Jr.
Rev. Dr. Thatcher of Brattle Sq., Boston, [followed by Buckminister.
Pres. Willard, of Harvard University.
Rev. Timothy Hilliard, of Cambridge, [followed by Dr. Holmes.
Rev. Joseph Jackson, of Brookline, [followed by Dr Pierce.
Rev. Jason Haven, of Dedham, [followed by Dr. Bates who was Orthodox.
Rev. Dr. Shute of Hingham.
Rev. Phillips Payson, of Chelsea, [followed by Dr. Tuckerman.
Rev. Dr. Barnard, of Salem.

## PRESBYTERIANISM.

The evils of great ecclesiastical, judicial bodies were never more apparent than during the session of the Old School General Assembly, the present year. Thursday June 1st, was the 12th day of its sittings. A very large portion of every day (it was brought up on the second day and made the order of the fourth) has been occupied with the case of the Rev. Dr. Skinner, who for seven years had been pastor of the Church in Lexington, Virginia, until deposed by the Presbytery of Lexington. The principal accusation against him was slander, and language used against members of his church unbecoming a minister of the gospel. It seems that a party of "dissatisfactionists"—forming what Dr. S. calls "a family and professional alliance"—arose in his church, with whom, aided by "twenty" of his "co-presbyters," "it had been his lot to wage, almost single handed and alone, a fierce and unrelenting conflict, throughout a campaign of nearly nine months' duration, in which his stipendiary supplies had been suspended." That Presbytery, previous to suspending Dr. Skinner, had already occupied,—says one of their number, Dr. McFarland,—fifty days in examining the case. Dr. S. appealed from the Presbytery to the Assembly. After the testimony was heard, and also the plea of those who appeared on behalf of the Presbytery to sustain its decision, it came to Dr. Skinner's turn to speak in his own defence. With an intrepidity highly gratifying to witness, he thus addressed the Assembly:

"It is with unbounded confidence, that I resolutely abide by my pledge, and submit the case on the documents alone, and without one word of pleading in my defence. Moderator—I should deem it alike derogatory to my personal dignity, and insulting to the discernment and integrity of this grave assembly, were I now to avail myself of my rights, and descend to a level with my opponents in the character and spirit of those pleadings in which they have this day indulged, or to detain you one moment longer in that region of inferior grade into which they have conducted both you and myself."

The parties having retired, members proceeded to express their opinion, with reasons for the vote they should give. A motion had been made to restrict each member to 10 minutes in giving his opinion, but this was voted down, on the ground that "Dr. Skinner's friends, could not do him justice, if hampered by such a rule," and it was hoped, "as Dr. S. had declined to argue his own cause, a gag would not be put in the mouths of his friends." The roll beginning to be called, it occupied from 10 A. M. to 11 P. M. of Wednesday May 31st, and was then adjourned to the next day, when it was finished, and the vote stood.

| | |
|---|---|
| To sustain the Appeal, | 41 |
| To sustain the Appeal, in part, | 57 |
| Not to sustain, | 66 |

Three were excused from voting.

The appeal was sustained, and the decision of the Presbytery reversed.

Such are some of the workings of Presbyterianism. The General Assembly, and the Synods and Presbyteries in connection with it, are a field for the illustration of human infirmity, such as is rarely or never exhibited in any other body professing to be Christian. A legal spirit prevails; not legal in the theological sense, which Presbyterians so abhor, but a good deal worse than that. We had thought that the differences between the Old and the New School were a principal occasion of the animosities and hardness showed by Presbyterians. But the Old School find enough to contend about, among themselves. We think the vice is in the system, rather than in the men; or that the system brings out the infirmities of good men, rather than helps the Christian spirit.

It is remarkable that the *chair* occupied by the Moderator of the Assembly was the chair in which sat the Moderator of the Synod of Dort, who in concluding his address to the Arminian Remonstrants before him, told them *Exite*, i. e. Begone, Away with you. It has descended to a body not degenerate in spirit or doctrine from those to whom it originally belonged.

## TEXTS QUOTED FROM THE OLD TESTAMENT IN THE NEW.

In the *Christian Freeman* of the last week is an article reviewing one in the *Register* on the promise made to Abraham. It discusses the subject in a candid and liberal spirit. The arguments which it presents have their weight, and they are not unfamiliar to us. But we shall not controvert its positions, nor defend our own whose strength it tries. We entered on the inquiry for a particular purpose already avowed, and we shall keep that purpose steadily in view, pursuing it to no unreasonable length.

On one point the *Freeman* has made an incorrect statement, which we wish here to bring to his notice. He says that we have "labored to raise a doubt whether any reference was really had in this promise to Christ." The same has been also said by other papers of his denomination. Now we plainly wrote, "It [the promise to Abraham] is to be considered a general promise comprehending in it Christ, because he was a descendant of Abraham." Our point was, that the promise was "general, not specific;" that this was apparent from the nature of the promise as it lies in the original record, repeated there over and over again, in a manner which forbids the word seed to be limited to one only.

It is one of the established principles of interpretation, that to ascertain the meaning of a passage quoted from the Old Testament into the New, we must look to the original passage itself and find its meaning there. For instance, Matthew says that the sojourn of Jesus with his parents in Egypt until the death of Herod, was, "that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son," (Hosea xi. 1.) Of course Matthew seems here to imply that a prophecy was fulfilled. But on turning to the original passage, we find it reads thus—"When Israel was a child, then I loved him, and called my Son out of Egypt." It was simply a historic affirmation. What then are we to say? Not that it was a prophecy, because Matthew so quotes it, but that it was an allusion illustrative of the fact before him—in a word, that Matthew accommodated the passage. So we say of Paul's use of the word "seed" in the promise to Abraham. The original promise, comprehending Christ as one of the descendants of Abraham, he applies to Christ as *the one*. Christ was the one pre-eminently, but not the only one, as Paul seems to say.

In the times of our Savior, the Jews, from the fact that the Old Testament was their only literature, quoted their Scriptures with great latitude. Believing as we sincerely do, that Moses and the Prophets and Psalms each and all spoke of Christ, it is nevertheless difficult always to draw the line between what was direct prophecy, and what was accommodated. If we could employ the double or treble sense, it might help us a little in particular cases, but in the end it plunges us into worse difficulties.

The Freeman thinks we "have a creed which wretchedly stumbles us in the reading of the Scriptures." Will he permit us to say—and we protest it is no spirit of retaliation, but only in frankness—that we think *he* stumbles over the meaning of Scripture, chiefly in consequence of the application of the old principles of interpretation which have made more of the letter than the spirit of the Bible; more of texts than scope. We suggest to our brother that he will be benefitted by a study of the Bible in the more liberal spirit of exegesis which has found its way even into our Orthodox Theological Seminaries. We rejoice to know that not a few especially of the younger portion of the clergy of his denomination, are so doing. We are confident that the result will be—a result to which they will hasten the more rapidly on the establishment of a Theological Seminary among them—that they will see less in the Bible for the especial *Ism* to which they are now so devoted, and will preach as their central doctrine not that all men will be saved, but that they who, by a patient continuance in well doing, seek for glory and honor and immortality, shall have eternal life, through the aids vouchsafed in the gospel of our Lord Jesus Christ.

## "A UNITARIAN" AGAIN.

We received last week another communication from "a Unitarian," which he says it was his first intention to send to the *Recorder*. He had better, we think, fulfil his original intention, and his communication is therefore at his disposal. The *Recorder* will doubtless be very glad to publish it.

In respect to our former notice of him in the Register of April 22, he complains that in one or two points it did him injustice, which we ought to rectify. We will cheerfully do so. He says that he pursued the same course in regard to the Recorder that he did in regard to the Register—that is, sent in his communication as *anonymous*, stating, however, that if the Recorder objected to it on the ground of its being anonymous, the writer would call on the editor. In the next number of the Recorder, under the head of Correspondents, was a request that the writer of the article signed "a Unitarian" would call on the editor—and he accordingly did so. Now we happened to miss this fact, in looking over the Recorder, or we should not have written the exact words, "He withheld his name from the Register, but has voluntarily given it to the Recorder." But he will permit us still to say, that this does not relieve in the least the "singularity" of his course.

The writer also complains of our inferring his indifference to the matter of inquiry from his not "taking the trouble" to see whether his first Note was answered or not, until so long a period after he wrote it. We give his defence in his own words—"I was for some time absent from the city at this period; when at home was much occupied, and had no means *conveniently* at hand for consulting your paper which I do not see habitually." We have italicised the word "conveniently," and submit it without comment.

The writer also says, that our article, *Unity in Diversity*, "entirely failed to shed light on his mind." "I was educated an Episcopalian," says he, "and the question I submitted to you was one with which my Orthodox friends have often pressed me to the wall, and I do trust for the sake of my sect's consistency that the above tracts [those which the editor of the Register promised to obtain for him,] can silence them." Now we are not surprised that we failed to satisfy our friend. He asks more than we can give, if he seeks what will *silence* his Orthodox friends.—We recommend a better acquaintance with the principles of Unitarianism than he now possesses. From his confession that "the Register and the Recorder were the only two religious papers in the city he was familiar with at the time," and that he "thought the Rec. S. was an *Episcopal* paper," and that he "does not at this moment know or surmise who edits the *Register*, nor has ever known it," he is manifestly but little acquainted whether with the writings of Unitarians or Orthodox, or what is going on in the religious world around him.

In regard to "his sect's consistency," we shall be very glad if "a Unitarian" heartily belongs to us, though while there is so much of the "stat nominis umbra," we cannot be quite sure of it. But we have to say that Unitarianism from its earliest origin has maintained *indefiniteness* as to the *duration* of future punishment. We gave a quotation from Dr. Channing's Memoir, week before last, which showed it. We will give another, next week. These extracts will doubtless entirely fail to give "a Unitarian" the light he demands; for he will see they are exactly in harmony with the remarks in the Register on "Unity in Diversity." Unitarianism in this has therefore maintained "consistency." If "a Unitarian" should say, for the sake of his sect's being delivered from *reproach*, he would come nearer the mark. But this reproach we do not heed.

Our friend has not yet called on us. He says that if we now take no notice of him, or his article, he shall call upon us at all events. We hope the converse will not hold—that now we have noticed him, he shall not call. We beg he will not continue to stand so much on *form and ceremony*, such as his "Episcopalian" training has very naturally led him to practice, and which, if we had known it before, would have influenced us to accommodate ourselves to his prejudices in the mode of correspondence he has chosen to adopt and adhere to.

For the Register.

## MINISTERIAL CONFERENCE.

WEDNESDAY P. M., May 31st.

Rev. T. R. SULLIVAN remarked as follows: That he was as much in favor of being explicit, as against being exclusive. There either was or was not a difference of some importance between the system called Rationalist and the opposite; and if there was, it ought to be plainly declared. The preacher in the morning (Rev. S. K. Lothrop) had indicated a marked distinction between the persuasion which affirms that the New Testament contains a revelation accompanied by miraculous evidence, and that which denies that docerine. Mr. W. H. Channing (while avowing himself a believer in miracles) controverted the above position on the ground that there was, amongst us, virtually, no difference of essential importance, because, for instance, one who denies miraculous testimony might hold to the superhuman character of Christ. To which it is rejoined, that this reasoning does not meet the point in dispute; for, both parties admitting the superhuman character of Jesus, the question still is, as to the testimony on which that character is sustained. Two persons may both receive the superhuman character of Jesus Christ, and yet if one of them leave out of his creed the tenet, that one of the evidences of that superhuman character in Jesus is the *miracles* recorded in the N. T., his opinion is essentially different from that of the other. Mr. S. believed that the two views *were* essentially different; and that to receive the superhuman character or divine mission of Jesus, at the same time denying to it a miraculous seal or attestation, was to hold a form of Christianity essentially defective. He sustained this position by a reference to the Gospel of John, one of the leading objects of which plainly was, after making (in John I.) a declaration of the superhuman character of Christ as the Word, Light, Life, Only Begotten Son of God, to present the *miraculous* and *other testimony* in support of it,—a purpose obvious throughout that Gospel, beginning with a passage in the 2nd chapter (v. 11), where John says, "This beginning of *miracles* did Jesus in Cana in Galilee, and *manifested forth his glory*" ("the glory of the only-begotten of the Father," John 1), and proceeding to that near the end (John xx: 30, 31) where he sums up all relating to this branch of evidence by saying, "And many other *signs* truly did Jesus in the presence of his disciples, which are not written in this book, but *these are written, that ye might believe that Jesus is the Christ the Son of God*, and that believing ye might have life through his name." Not that every one who rejects this miraculous testimony is to be refused the Christian name, for we have no right to withhold that name from any one professing to take it in religious seriousness. Nor that every one who receives Christianity on the testimony of the "words" only, and not the "works," of Jesus is to be denied Christian fellowship and the Christian hope: for no authority is given us to say on just what kind or measure of evidence an honest inquirer may become, or be accepted as, a Christian. Here, "to his own master, he standeth or falleth." But we have a right to judge his form of Christianity essentially defective, just as a believer in a future retribution for the wicked must necessarily think the ultra universalist doctrine essentially defective. And if we judge so, we should say so, especially when the difference is so important as in the case of one holding negative or skeptical views in regard to miracles, who, as often as he has proclaimed those of the N. T. to be *myths* or fables, or denied that they are the credentials of Jesus a messenger from God, has taught what tended, though it were by no means intended, to the subversion of Christianity itself. And this protestation was enough, for responsibility to truth, without denunciation or exclusion. In making it there was no exclusion or exclusiveness, and none was proposed. As to ministerial exchanges, that is a matter between the ministers themselves, as the discretion of each may dictate. Protestation is the right of Protestants; and it is clearly distinguishable from Denunciation—protesting is not persecuting; to expose an error, is not to expel a brother.

Mr. S. added a few words on the subject of Social Reforms. He sided first for Principles, but did not oppose reforms. He asked for the divine blessing upon the cause of Peace, of Temperance, and of the Abolition of Slavery, and upon the efforts of the many honored instruments laboring well in those benevolent and important enterprises. But these are not the sum of Christianity. Neither should they be confounded with the great bonds which connect liberal Christians as a body. They are modes, not principles. They are incidental, not fundamental. They have a place, and an honorable one, but it is the second, and not the first. Religious truth, Christian freedom, practical faith, vital religion, human brotherhood, these were some of the great principles of union and action—the primary or leading objects. Take [illegible] Brotherhood and Social Reform are both great ideas, but one is secondary to the other. The former is the principle; the latter, the application;—and if I receive and act upon the law of human brotherhood, my conscientious refusal to join in a measure for correcting some special social abuse, is no more to be condemned, than a difference of opinion as to the right of defensive war, or the vote cast at the last election. The example of the late Dr. Channing—a name never to be spoken without veneration—was last anniversary referred to approvingly by a speaker, as an illustration of the change alleged to be taking place in the liberal body, which, it was said, like himself in his later years, seemed to be taking a predominant interest in social reform. This, if so, is as *digressive* a step for the liberal party, considered as a religious body, as the same course was, in its reputed leader, considered as a theologian. Dr. C. not having been the *professed*, but only the reputed leader of the denomination, his course is not alluded to, to be condemned, but only to be avoided, regarded as giving the *lead* to Liberal Christians as a denomination or united religious body. For it is a substitution, for the time, of the secondary for the primary objects. That we might not lose sight of this distinction he would close by citing a striking passage from Dr. Noyes's Address before the Association of the Alumni of the Theological School, July 16, 1847, in which that distinction is recognized: "We have reason to congratulate ourselves," says Dr. N., "that this great subject of the application of Christianity to Social abuses, did not take nearly exclusive possession of the mind of Dr. Channing, until he had rendered those invaluable Services to the cause of religious truth, which will, probably, in the end, do more for the advancement of human happiness, than those of his writings which have the abatement of social evils more immediately in view."

For the Register.

## TO THE MEMBERS OF THE "MINISTERIAL CONFERENCE."

One who was present at the meetings of this Conference during Anniversary week, and who listened with the deepest interest to its discussions, desires to say here in writing what he would gladly have said there, if he had not been restrained by diffidence and by an unwillingness to occupy the time which others, much wiser and more acceptable than he, required.—The meetings were of peculiar interest to me on many accounts. In the first place, because it became more and more evident—so evident, that I suppose the question can never more be raised upon this point—that no restrictions of opinion could for a moment be tolerated in this Conference. It must be admitted hereafter, if it never was before, to be a place where the utmost freedom of discussion shall prevail. It was perfectly clear, that the ministers there assembled, were not met together as Unitarians, or as members of any denomination whatever, but simply as ministers, to confer together in the most liberal spirit upon matters relating to their profession and to Christianity in general. There was no propriety (it appeared) in their extending an invitation to any body of ministers to unite with them in the Conference, for that would imply that those who gave the invitation were members in a sense in which the invited were not; and this implication could not be admitted. It came out, in short, that there are *no* formal terms of membership to this conference. It was intended, indeed, to be composed of those only who were possessed of a *liberal* spirit; but even for this, there is no other security except that which is found in the uncongenial atmosphere which would repel, we should think, every exhibition of illiberality and exclusiveness.—In the next place, I was glad to find some ground for hope, that a reconciliation, or a clear and a better understanding might be effected between the Rationalists and the Supernaturalists among us. And as it is necessary in these days for every speaker first to announce his "position" in regard to these topics, let me say distinctly that I understand myself to belong to the Supernaturalists. I firmly believe, with a confidence which increases every year of my life, in "a revelation attested by miracle." I believe that man needed, and *still needs*, the miraculous part of Christ's life—that you cannot tear this away without *eventually* bringing down the whole fabric. Nay, I believe in the particular miracles recorded of Jesus—and had I been catechised upon this point, as was one member of the Conference, I should not have hesitated to give a direct reply in the affirmative, even in regard to the miraculous conception of our Lord, which the catechiser considered the *experimentum crucis* of a man's belief. But with all the unwavering confidence with which I hold to the supernatural origin of Christianity, it seems to me great arrogance not to admit that a large field of inquiry is still left open, into which we should not only welcome but cordially invite all earnest minds to enter and explore with us. Is it not most true, as our eloquent friend remarked, that "we have not the science to draw the lines which separate the human from the divine!" I maintain indeed that for all that, I have sufficient reason to believe that Christianity *is* divine and supernatural. Still, until we *can* give more exact definitions, is it not most presumptuous to exclude those from the Christian name and fellowship who *cannot*—to exclude them, I mean, *because* they cannot. Why should we not say to each other, whether we be Transcendentalists, Rationalists, Supernaturalists, or what not: You do not seem to me (supposing it to be so) to teach Christianity. In my view, you leave out some essential elements, or add some gross corruptions to it. But I dare not deny you to be a Christian, for I have no right to question the sincerity with which you profess to be one. Happily I am not called on to judge of such a personal matter. But come let us reason together. Let us compare the ground we stand upon. After all, your convictions may be much stronger than mine. We can at least be emulous of getting more Christian life, and more light *through* the life. This friendly competition will not harm either of us. We are all seekers after truth—let us trust each other fully that we are so—and this trust, oh, how will it expand our own minds and stimulate yours!" Our friend who spoke so eloquently in the Conference on Wednesday morning will see that his appeal was responded to by one heart at least. I could not but believe many others were as much moved as I. I longed to hear express testimony to this point. I longed to know that there was an increasing number who were willing practically to acknowledge the beautiful sentiment of "unity in diversity."

Brethren, I will not make my years an apology for presenting this matter to you. It seems to me that every man, young or old, is warranted in declaring his honest thought upon so grave a subject. Speak out, all, if possible, and let us know your mind upon this. Is there indeed no unity left! I cannot believe it. What hinders that we should be one in this great respect—in a position so becoming to fallible men, viz. that of inquirers after truth! Is it not something to come together once a year for this sublime object!—not as having already attained, but pressing on with a cry from the depths of our souls which cannot always be unheard: Give us light!

W. S.

For the Register.

## THE NON-EXCLUSIVE CHURCH.

One of our younger brethren, at the late Ministerial Conference, demanded greater latitude in the grounds of unity among Liberal Christians, while at the same time he censured their theology for not being more positive in its tenets. Leaving the somewhat palpable inconsistency here to its own self-exhibition, we pass on to notice a remark of some interest by one of the speakers in reply. The desired basis of the most liberal fellowship, said he, could not be a *church*, because there can be no church without unity, and no unity without authority. This statement invites examination. If by the word church be meant a body of believers in Christ united under a *human* head, such as the Roman pontiff or the English hierarchy, his proposition is doubtless tenable; but not so, if by a church be intended a division of Christians united under Christ as the proper Head, and acknowledging no lordship over faith and conscience by beings sharing their own mortal fallibility. There is unity in this case, but unity on a principle the very opposite of authority, viz: the absence of human dictation. If any one desire a church without human domination and also without a divine head, he may give such a body the name of church, but it would be as applicable, as would be the name of Christian to a community not one of whom had ever heard the name of Christ.—Why then may there not be a church—a word which implies unity—without authority? that is, without any other than that of Christ—whose authority no one can pretend is inconsistent with Christian liberty, since the only use a Christian desires to make of his liberty is to learn the mind of Christ! And is not this precisely our ground of union now? Is it not distinct, and is it not comprehensive enough? What would we have more?

"The time for exclusiveness is gone by"—cries the orator of the future, "give us a basis of unity consistent with this advance of ours beyond the bigoted past. And have we it not—in the idea of a church above? and does not that idea correspond with that which now is? Is there not broad enough ground of unity in the Non-exclusive church?—a church true, by its very fundamental principles, to the motto "Liberty, Holiness, and Love?"—holiness with liberty, restricted only by the law of love! Is there nothing "positive" in such a realized idea—such an historical fact—such a living economy—as an actual non-exclusive church of believers equally earnest for truth, and charity? And is that liberal institution—that theological *alma mater*—to be regarded as doing nothing for her household of faith, and nothing for Christ, which not only feeds the springs of such a church, but in fact extends her power the more her sons exert their freedom!

S.

For the Register.

## MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

This Society held its anniversary on Thursday last. Its operations are without noise, but steady and valuable. It sustains old societies that are feeble, and sends missionaries, as far as its funds will allow, to destitute places.

The following officers were chosen:

Hon. Richard Sullivan, President.
Rev. Charles Lowell, D. D. Vice President.
Rev. Chandler Robbins, Secretary.
Nathaniel Thayer, Esq. Treasurer.

*Trustees.*—Hon. Levi Lincoln, S. C. Phillips, Sidney Willard, Benjamin Guild, Esq, Rev. Francis Parkman, D. D. Rev. Samuel Barrett, D. D. Rev. Andrew P. Peabody, Rev. Alonzo Hill, Rev. C. Thayer, Rev. A. D. Wheeler, J. W. Foster, Esq., P. Mackintosh, Esq.

*Executive Committee.*—Benjamin Guild, Esq, Rev. F. Parkman, D. D. Rev. S. Barrett, D. D. Rev. A. P. Peabody, Rev. Alonzo Hill, Rev. Chandler Robbins, Secretary, N. Thayer, Esq. Treasurer.

Donations were acknowledged from Rev. Mr. Peabody's Society in Portsmouth, N. H. and Dr. Lowell's in Boston.

A very liberal and timely contribution of nearly 200 dollars from Mr. Hill's Society in Worcester, received the thanks of the Society.

Rev. Mr. Peabody of the Stone Chapel whose absence prevented the Society from having a sermon at the anniversaries—was re-appointed to preach in furtherance of its claims in the autumn.

For the Register.

The annual meeting of "The Society for propagating the gospel among the Indians and others in North America" was held on Thursday, June 1st, and the following is the organization of the Society for the ensuing year:

Hon. Chief Justice Shaw, President,
Rev. Wm. Jenks, D. D. Vice President,
Rev. Francis Parkman, D. D. Secretary,
Hon. James Savage, Treasurer,
Rev. Samuel K. Lothrop, Assistant Secretary,
Benjamin Guild, Esq. Vice Treasurer,

Auditors, Hon. Richard Sullivan and B. Guild, Esq: Select Committee, Rev. Samuel Barrett, D. D. Rev. Convers Francis, D. D. B. Guild Esq. Rev. S. K. Lothrop, and Rev. C. A. Bartol.

It appeared from the statement of the Treasurer that the property of the Society in 1844 was $37,352,39; and that with the addition since that period, of the legacy of Mrs. Eunice Haskell, the property of the Society in 1847 including the Alford fund, was $51,026,51.

Communications were made from the Hon. Charles Jackson and Charles G. Loring, Esq. resigning their places as members.

The Rev. Christopher T. Thayer, of Beverly was elected a member of the Society.

For the Register.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY held their annual meeting on Monday the 29th inst. and chose the following persons as officers for the ensuing year.

Rev. Francis Parkman, D. D. President,
Rev. Samuel Barrett, D. D. Vice President,
Rev. Alexander Young, D. D. Secretary,
William T. Andrews, Esq. Treasurer,
Rev. Joseph Allen, Rev. George E. Ellis, Rev. Amos Smith, Rev. F. D. Huntington, Rev. J. I. T. Coolidge, } Trustees.
Samuel May, Esq. Auditor.

## NEW PUBLICATIONS.

Home Library of Entertaining Books. Wilkins, Carter & Co.

Three volumes have been published. Jane Eyre, Self-Control, Letters of Mrs. Adams, wife of John Adams.

This last volume is now before us. It has been long out of print; and if others have sought for it in vain, in all the book-stores, as we have done more than once within the last two years, they will learn with a feeling of gratitude that it is now accessible. The present edition, which is the fourth, contains a large number of letters not in the previous editions. An Appendix, containing the letters of Mr. John Quincy Adams to his Son, is also added. These letters, as first published in the New York Tribune, and copied into a multitude of other newspapers, contained many errors, and had not the sanction of the family.

Mrs. Adams' Letters will always be a classic, and among the constellations of illustrious women, in various nations, her name will ever shine a star of the first magnitude. We hope these letters, placed before our young women,

will give them an ideal of excellence that will help save them from many degenerating influences to which they are exposed; and placed before our young men, will increase their veneration for woman. The Letters have also an independent worth as moral painti[illegible]es and the scenes, both in Ameri[illegible]urope, in which Mr. and Mrs. Adams lived. In regard to our own Revolution, no one can understand it, who does not understand the WOMEN as well as the men of the American Revolution. And for this they have one of the best aids in these Letters of Mrs. Adams.

We wish Messrs. Wilkins & Carter great success in the series of books which they have begun to publish.

The Massachusetts Quarterly Review: No. III. June 1848.—Published by Coolidge and Wiley.

This number contains five articles. I. Legal Basis of American Slavery. II. Swedenborg as a Theologian. III. Causes and Prevention of Idiocy. IV. John Quincy Adams. V. Short Reviews and Notices.

The first article argues that "the legality of slavery rests on colonial usage—a usage not only unsustained by the English law, but contradictory to it—a usage upon which neither the State constitutions nor the Federal constitution undertake to confer a legal character. It thinks that as the anti-slavery party increases in Congress, southern anti-slavery men will be encouraged to confess themselves; and that to these southern anti-slavery men, we must look for the final abolition of slavery. The article on Swedenborg considers its subject from the stand-point of the doctrine that underlies all Swedenborg's disclosures—viz., the actual *humanity* of God. The article on Idiocy, if it be pronounced exaggerated in some few of its statements, contains many startling truths to which society should give heed now and earnestly. The article on Mr. Adams, is Mr. Theodore Parker's celebrated sermon.

Lectures on Shakspeare. By H. N. Hudson. In 2 vols. New York: Baker & Scribner. 1848.

These Lectures are a valuable contribution to the Literature of Shakspeare. Mr. H. has shown himself thoroughly furnished for his work. To fine powers of critical analysis, he unites a thorough knowledge of his subject, enthusiasm, vigor, and power of expression. His style is perhaps too artificial, abounds too much in antithesis and inversion, and yet it is exceedingly effective. It is not *mere* style, like Blair's, but is a vehicle for strong and exhilarating thought. Mr. H. has a most decided *penchant* for satire; he loses no opportunity to inflict the lash where it is really deserved, and is most unmerciful in its use. In his "Dedication and Preface to Mr. Richard H. Dana," he states that his lectures "are not so properly on Shakspeare, as on human nature, Shakspeare being the text." The student of the one is indeed a student of the other, and in respect to both will feel himself profited by the lessons of Mr. Hudson. The volumes are got up in fine style, and their wide reception is made sure in the great popularity which attended their delivery, and in the feeling, which so far from being cloyed with once hearing them, sought their repetition.

Littell's Living Age, No. 213, contains a good review of Jane Eyre; also an article on the Ether Controversy which will go far toward inclining the award of the discovery to Dr. Jackson.

Hunt's Merchants' Magazine and Commercial Review, for June. From Wiley. A valuable No. of a most valuable Magazine.

The Playmate. The Tenth No. of this Magazine is now issued.

☞ Notices of other books and pamphlets received, we must defer till next week.

An Excellent Measure. Not being present in the Convention when the subject considered below was taken up, we copy from the Puritan:—

Dr. Lowell introduced a preamble and resolution, for the appointment of a committee of nine, to report to the Convention next year, on the history of the rise and progress of slavery in the United States, and to draw up a suitable expression of the sense of this Convention in relation to the responsibilities of the free States, touching slavery at the South. The resolution occasioned some discussion, not as to the propriety of such an appointment, but as to the best form of passing the resolution. But the resolution was finally passed by a large majority, in its original form. And there seemed to be a great degree of heartiness in entertaining the subject. The feeling appeared to be well nigh, if not quite, unanimous; that such an expression of the sense of such a body, as that of this Convention, embracing both the Unitarian and Orthodox ministers of this State, would carry with it great influence, and that it ought therefore to be given. The meeting was full and spirited at the time of passing the vote. The following is the Committee, viz:—Rev. Drs. Lowell, Storrs, Hitchcock (of Randolph), Worcester, Childs, and Messrs. Briggs, Hill, Lathrop, and Thompson (of Salem.)

Scribe of the Mass. Convention.—Dr. Adams having been chosen first preacher, and of course moderator for the next year, resigned the office of Scribe, and Rev. A. C. Thompson was unanimously chosen in his place.

The Rev. Amos Smith, senior pastor of the New North Church in this city, having given notice in June last of his wishes to resign his charge, preached last Sunday morning an appropriate and interesting farewell discourse. Mr. Smith was settled as colleague with Rev. Dr. Parkman, Dec. 7th 1842, and has sustained his ministry with the cordial acceptance and esteem of that ancient religious Society. Dr. Parkman, whose ministry has already exceeded thirty-four years, remains as the pastor of the church, but we understand has requested to be released from the charge of the pulpit. [Comm.

Laying a Corner Stone. The corner stone of the new church edifice for the Rev. Dr. Pierce's Society in Brookline, was laid this morning at 8 o'clock, with appropriate and solemn services. The venerable doctor was as interested, active, animated, and zealous, as a young clergyman just entering on his ministry could have been. In the language of Cowper, it may be said of him:

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrines and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

[Transcript, June 1.

To the above we are desired to add, that in the leaden box deposited in a cavity of the corner stone were placed several historical discourses and other statistics, besides the leading newspapers of the day. It should be added, that the occasion was rendered peculiarly interesting and touching by the address of the junior pastor, the Rev. Frederick Newman Knapp, which came warm from the heart, and appeared to reach the heart of every one present.

Installed. The Rev. M. W. Willis was installed over the Unitarian Society in Petersham on Sunday last. The proceedings were novel, for this region. The clergyman himself preached the sermon and charged the people. Dr. Wm. Parkhurst charged the clergyman in behalf of the people and pronounced him installed. The Rev. Mr. Wilson, a member of the parish, then made a prayer and read from the scriptures. [Barre Gazette.

The sale of pews in the new Church recently erected by Rev. Mr. Coolidge's Society on Harrison Avenue, took place May 29.—The pews were appraised at from $350 up to $1100, and brought an average premium of about $25; the highest premium paid was $60.

☞ Several communications, intended for this week, did not reach us until *Thursday*,—when they were too late.

Bayne's Panorama. Those who desire to see this interesting exhibition, must visit it soon, as we learn that it is to be removed from this city.

## OBITUARY.

MRS. SARAH RUSSELL.

Died in this city, June 3d, Mrs. Sarah Russell (colored) aged 78 years. It is but just that a passing tribute be paid to this excellent woman. She was a faithful and devoted Christian. In her daily walk and conversation, she fully exemplified the religion she professed. She was the subject of deep poverty and dependence, and a large share of bereavement and sorrow fell to her lot; still, amid every trial, her faith shone brightly, and she was always cheerful and happy. She lived each day in preparation for eternity, so that when her summons came, though suddenly, she was found ready and waiting. Her Bible she called her meat and drink, and she found it her support through every trial even unto the end. She was often heard to say that she should soon be called to be with her father in heaven, and we cannot doubt that she is now in his presence a glorified spirit.

F. E. E.

## RELIGIOUS INTELLIGENCE.

Unsectarian character of the New York Anniversaries. The superior character of the Anniversaries of 1848 is worthy of remark. The advance over past years is felt by all. Large and comprehensive views were presented; sectarianism seemed lost in the infinite depths of the Gospel; and individual advancement in the wants of a world. A truly liberal and Christian spirit prevailed, and was manifested. An *anti*-spirit, so glaring on former occasions as to be offensive, was happily set aside; and the charity which "hopeth all things, endureth all things" shone forth with a purer and clearer light. It will be remembered how bitter has been the opposition manifested towards Papists, in years past; and how overpowering were the fears expressed lest the Beast was again to sway the world and trample out the light of freedom in America. This opposition was evidently abated, and these fears diminished. It is the prevailing sentiment, at least the meetings would indicate, that Popery will be vanquished not by direct opposition, but by the faithful, straight forward enlightenment of the people—that it only thrives by blows. The serious earnestness of the meetings was refreshing to the earnest Christian. The greatness of the work to be accomplished weighed upon the minds of many, not heavily but hopefully; it was buoyed up by trust in God. A hopeful, trustful spirit shed its mild and warm light on all around. The modesty of Christian childhood was apparent. There was less of self adulation, less of boasting; while there was more of hope and confidence. [Vt. Chron.

The Christian Observer states that at the recent Anniversaries in New York, a much smaller number of ministers reported themselves, than in previous years.

The two Foreign Missionary Meetings in New York. The Presbyterian Board of the Annual Assembly held a public meeting in the Rutgers street Presbyterian Church. (Dr. Krebs',) on Tuesday evening. The state of the weather was as delightful as could have been desired. The evening was one of the loveliest of the season. The exercises did not commence until nearly 8 o'clock, at which time their could not have been more than 150 persons in the house. The whole number did not exceed, at any time during the evening, 200. The house is one of the largest places of worship in the city, and the aspect of the meeting was, as you may well suppose, anything but inspiring. The American Board also held a public meeting during the week. The friends of the Board assembled on Friday at the Tabernacle. That vast building was filled with an audience superior in intelligence, so far as I could judge, to any that had filled it during the week. The number of clergymen present was also unusually large, and the whole meeting was of an inspiring and highly spiritual character. The contrast between the two meetings was most marked, and highly significant. [Chris. Obs.

The American Education Society.

The anniversary of this Society was held last evening at Tremont Temple. After the usual preliminary services, the Secretary read an abstract of the Annual Report, substantially as follows:

The whole number of young men to whom appropriations have been granted during the year is three hundred and ninety-two.

The number assisted by the Parent Society exceeds the number assisted last year by twenty-nine; and the aggregate for the whole field is greater by three than the aggregate of last year.

The Parent Society has received under its care seventy-four new applicants during the year, and its auxiliaries thirty-two; making a total of one hundred and six; which is two more than were received last year.

Fifty-five, who have been aided by the Society during the whole or a part of their course, have graduated at the several Theological Seminaries during the year, and have entered upon the work of the Gospel ministry. The number now depending upon the Society in the Institutions in New England, falls only three short of being one-half of all the Theological students in New England at the present time.

Among the fifteen ordained missionaries who have left their native shores for heathen lands since the first of May, 1847, under the direction of the American Board, seven have been beneficiaries of this Society.

The aggregate of receipts and disbursements by the Parent Society and the Branches and Auxiliaries during the year, is as follows:

| | |
|---|---|
| Receipts from donations, legacies, &c. | $24,974,14 |
| Balance on hand at the beginning of the year, | 6,330,94 |
| Total available funds. | $31,305,08 |
| Disbursements during the year, | $26,516,94 |
| Balance in the Treasury, April 30, 1848. | $4,788,14 |

The receipts and expenditures of the Evangelical Lutheran Education Society for the year, not being precisely ascertained, are not embraced in the above statement. That item last year stood on both sides of the account at $2,400.

It is gratifying to the Directors to state that the receipts of the Parent Society have advanced upon the amount reported last year, nearly *two thousand dollars;* and that the whole of this increase, excepting about three hundred dollars in the item of income from funds, has accrued from the ordinary contributions of the churches. The Board, at the same time, has been called upon as already stated, in consequence of still greater prosperity in another department, to answer demands upon the Treasury for appropriations to students, which have been more than equal to these augmented receipts; so that the balance on hand at the beginning of the year, of $5,085,55, stands reduced on the 30th of April, to $4,033,56.

The meeting was addressed by several speakers.

The Massachusetts Sabbath School Society held its anniversary meeting at the Tremont Temple, on Thursday afternoon, at 3 1-2 o'clock, Hon. Samuel T. Armstrong presiding.

The Secretary read an abstract of the annual report, by which it appeared that the sales of the Society during the year had amounted to $25,340 82. The donations had amounted to $3,996 35. The number of works issued during the year was 74. The whole number of works that have been issued by the Society, was 888.

Rev. Mr. Langworthy, of Chelsea, proposed the following resolve:

*Resolved*, That the report of the Secretary be accepted, and printed under the direction of the managers of the Society.

The speaker adverted to the fact that they were assembled on an occasion differing from any that had called them together during the week, in that the object was denominational. The Secretary had stated that the Society was accused of being sectarian. This was true; and this was contemplated by the formers of this Society.

He said, it was not Plymouth Rock that had made New England what she was; it was the fact that the children of New England had been thoroughly instructed in the scriptures, not even omitting the "strong meat" contained in the 8th and 9th chapters of Romans. It was the "strong meat" of the Bible that gave New England a distinctive religious character.

Mr. L. was followed by C. T. Russell Esq., of Boston, who proposed the following resolution:

*Resolved*, That the origin, history and purposes of the Massachusetts Sabbath School Society, entitle it to the undivided support of the Orthodox Congregational Societies.

To support this resolution the speaker gave an account of the Society up to the time that it became distinctively a Congregational body, as illustrating its claim on the support of Orthodox Congregationalists. In former times the Bible and the Assembly's Catechism, he said, went side by side into our common schools; but the great division in sentiment which now existed in the community had put a stop to this; so that this society was the only instrument for supplying the place of the ancient catechetical and doctrinal instruction to our children.

The Episcopal Church in South Carolina. Comparing the present "state of the Church in this Diocese" with the Report made to the last General Convention, (1844,) there is an *increase*. As it respects the number of the parishes, 3; the number of clergymen, 11; the number of baptisms, 280; the number of communicants, 789; of churches consecrated, 1; of the confirmed, 206; and of the ordained. 2. Comparing the report of 1844 with that of 1841, there is an increase in all the seven items above mentioned.

The number of candidates for holy orders is fourteen.

The number of parishes without ministerial services is *less* than was heretofore reported—it is only one.

There has been a *decrease* in our "Sunday schools" since 1844—of teachers, 110; and of scholars, 717. This decrease is in the schools for the whites. In the schools for the colored, the difference is only twelve scholars.

The Society "for the relief of the Widows and Orphans of the Clergy of the Diocese," has 174 members, of whom each one contributes annually $10; and a permanent fund amounting to $68,848.

The "Society for the Advancement of Christianity in South Carolina," has a permanent fund of $55,636, and 239 Life Members, of whom each one has contributed $50; and 175 annual Members, of whom each one contributes annually $5,00. It employs 12 missionaries.

The "P. E. Female Domestic Missionary Society" assists in supporting two missionaries, one in Charleston, and the other in the suburbs.

The fund "for the Relief of Aged and Infirm Clergymen of the Diocese," arising from the contributions of several individuals, each of whom gives annually $5, and from collections made annually in the Churches, amounts to $1,495.

The permanent funds, (there are two, one constantly accumulating,) for the support of the "Episcopal office," amounts to $29,879. [Wit.

## FOREIGN INTELLIGENCE.

France.—By the arrival of the Niagara, last week on Friday, we learn that the disturbances (mentioned in the telegraphic report copied into the Register of last week—in which report, by the way, the word rabble came from the telegraph lines instead of *rappel*, i. e. the *drum-alarm*,) had been suppressed. We here give a part of the *Traveller's* summary.

"On the morning of the 15th the Democratic associations, the *ateliers nationaux*, and other ultraists began to assemble, and by noon a body of 50,000 were marshalled under banners and commenced their march towards the Chamber of the National Assembly. Arrived at the gate of the Court, the mob encouraged by finding the National Guard then on duty, destitute of their bayonets, which had been unmanned by order of General Courtais, commander of the National Guard, and supposed to be in the confidence of the leaders of the mob, and escaladed the railings around the Court, and finally forced the gates and entered the Chamber; and filling every part of the hall, drove the deputies from their seats. The troops of the line, the National Guard and the Guard Mobile were immediately placed under arms by the Provisional Government, and the mob, overawed by the attitude of the troops, abandoned the Chamber and marched to the Hotel de Ville for the purpose of organizing a new Government. The new Government having been proclaimed, had but just began to exercise their new functions in the very room where Robespierre and his associates were seized, when the National Guards pounced on them and made them prisoners. By this time the National Guards were mustering by thousands, and were greeted by the plaudits of the people, among whom were multitudes of the best dressed ladies, as they marched to their respective posts of duty. No further disturbance took place, and by midnight Paris was quiet. A few of the National Guard have been killed and others wounded by this new insurrectionary movement. A great number of prisoners had been made, among whom was General Courtais, from whose shoulders the National Guard stripped his epaulettes, which, with his sword, they carried before them in triumph as trophies,"

The Times says that by the 17th ult. things began to assume again the appearance of civil order. On the 18th things were perfectly tranquil. The number of arrests had been 200. The National Guard was to be on duty until all the guilty actors in the late attempt should be arrested.

The election of M. Louis Blanc, returned for Corsica, has been annulled in consequence of irregularity in the admission of foreigners into the hall of election.

There are 48 daily political papers in Paris, 26 of which have been added since the Revolution. Two are edited by Catholic priests, who are now members of the Assembly, *Era Nouvelle* by Father Lacordaire, and *Le Peuple Constituent* by Abbe Lamennais.

England.—The new Reform movement which took place of the *Chartist*, is becoming more and more popular.

Rome.—The rumors that Pope Pius was a prisoner in the Castle of St Angelo, or not permitted greater freedom of movement than he might enjoy in the halls of the Vatican, are unfounded, but the eternal city has been a prey to anarchy and disorder. The prestige that at one time made the Pope more or less sacred in the eyes of the Roman populace; the infallibility of the Head of the Church blending with the temporal power of a sovereign; benedictions with all the solemn pomp of the Church coming from him who was also chief magistrate; this prestige, thought to have been somewhat revived in the person of the present benevolent Pontiff, has proved the veriest nullity. Pius has offended the people by his horror of warfare, and he has been constrained in order that there may be warfare. The Senators address him, saying:—

"The people do not expect that you, a messenger of peace, should declare war; they only desire that you should not prevent those to whom you have confided the direction of temporal affairs to undertake and conduct it. They do not demand of you the sacrifice of the sentiments of your heart, nor of the horror which the ministers of God must feel in presence of war between Christians: it only requests you to consider the tranquility of all Italy, and to remove the suspicion that you should have declared unjust the war which the united Italians are waging for the independence of their common country."

The Pope is said to be profoundly dejected.

Licenses in Vermont. Vermont has voted *No* License. An error, says the Vermont Chronicle, has been corrected in the returns, giving a majority of 80 *against* License; so that it is proper to say that the vote of the State is still against the traffic in rum.

AMERICAN UNITARIAN ASSOCIATION.

☞ The Treasurer acknowledges the receipt of the following sums, viz:—

| | |
|---|---|
| From Auxiliary Association in Troy, N. Y., in part | $5 00 |
| do Mr Wm A. Fitman of Avon, N. Y., annual subscription | 1 00 |
| do Rev Benj Parsons, annual subscription | 1 00 |
| do Rev Wm Adam | 30 00 |
| From Auxiliary Association in West Dedham | 4 00 |
| do Ladies of the Unitarian Society in Templeton to constitute their Pastor, Rev Ely Adams, a Life Member | 30 00 |
| do Rev Mr Allen, collected at Sterling | 16 00 |
| From Auxiliary Association in Beverly | 50 00 |
| do do do in Sandwich | 13 00 |
| do Rev J. H. Morison of Milton, annual subscription | 1 00 |
| do Association for Mutual Religious Improvement in First Parish in Fitchburg | 65 00 |
| From Auxiliary Association in Rev Mr Hall's Society, Dorchester | 61 00 |
| do Member of the Unitarian Society in Brookfield to constitute their Pastor, Rev W. B. Greene, a Life Member | 30 00 |
| From Auxiliary Association in Billerica, | 50 00 |
| do do do in Rev Dr Parkman's Society, Boston | 21 00 |
| do Auxiliary Association in Scituate | 26 00 |
| do do do in Cambride, (Rev Wm Ware) | 14 00 |
| do Auxiliary Association in do (Rev Mr Muzzey) | 7 00 |
| do Collected in Salem | 279 00 |
| do Auxiliary Association in Fairhaven | 15 00 |
| do do do in Leicester | 12 00 |
| do do do in Newport | 15 00 |
| do do do in Providence | 100 00 |
| do Rev Mr Newell's Society, Cambridge | 59 50 |
| do Auxiliary Association in Brattleboro' | 22 00 |
| do Rev Dr Lamson's Society, Dedham | 20 00 |
| do Rev F. W. Holland to constitute Dr Q. B. Adams a Life Member | 30 00 |
| do a lady in Boston | 25 05 |
| do Auxiliary Association in Rev Mr Ellis' Society, Charlestown | 100 00 |
| do Rev Dr Gannett's Society, Boston | 277 42 |
| do Auxiliary Association in Framingham | 29 00 |
| do do do in Rev Mr Hill's Society, Worcester | 24 00 |
| do Ladies in do do | 53 00 |
| do Rev P. Dorr, subscription | 2 00 |
| do Rev C. Palfrey do | 1 00 |
| do Auxiliary Association in Leominster | 20 00 |

June 10.

☞ FLORAL PROCESSION, JULY 4TH, 1848. The Teachers and Pupils of the Warren street Chapel are preparing for the annual Floral Procession on the 4th of next month, and would respectfully and earnestly solicit the interest and assistance of their friends in the city and country.

The hopes and expectations of our community are so highly raised by the success of former years that we cannot meet them without a continually increasing degree of favor from all who are able or inclined to co-operate with us in this appeal to the taste and sensibilities of the people.

Contributions of Evergreens, Grasses, Flowers, Baskets, Decorations, or Refreshments, will be most gratefully received.

Our more distant friends would aid us exceedingly by forwarding Branches of Arbor Vitæ, Hemlock or the like; and wreaths of Evergreen. Dried Grasses will also be very acceptable, and can hardly reach us too soon.

Flowers from schools or friends in our neighborhood we shall be happy to send for in all cases where we may learn of their being ready.

Cake, Fruit, &c., for the Refreshment Tables, may be more easily furnished by others.

Delegations from other Schools are cordially invited to join the Procession. It may gratify them to arrange their own bouquets, decorations, or banners—and all such preparation will aid us most effectually.

The Tracts in acknowledgment of the contributions of last year are nearly made, and will be forwarded without delay. Should any school fail to receive them, or should any other communication be desired, please address the subscriber, at No. 5 Warren street, Boston.

june10 CHARLES F. BARNARD.

☞ THE LADIES OF THE UNITARIAN SOCIETY IN WOBURN, will hold a Fair for the sale of useful and fancy articles at the Town Hall in Woburn, on Thursday, the 15th inst., commencing at 11 o'clock, A. M., and continuing during the day and evening. They invite the sympathy, aid, and presence of all persons who may feel disposed to encourage a good work. The object of the Fair is assistance to the Society, which is of recent origin, is small in numbers, and in need of encouragement from abroad.

Should the day named prove *rainy*, the Fair will be postponed to the next day.

Trains leave Boston at 11,40—3, 5½, 6—and return at 1½, 4¼, 6¼, 10, starting from the Lowell Railroad Depot.

Refreshments of different kinds will be furnished at the Hall. june10

☞ WORCESTER ASSOCIATION. The next Meeting will be held at the house of Rev. Mr. Gilbert, in Harvard, on Tuesday, June 13, at 5 o'clock, P. M.

june10 H. WITHINGTON, Scribe.

☞ PLYMOUTH AND BAY ASSOCIATION. The next Meeting of this Association will be held at the residence of Rev. P. Smith in Pembroke, on Tuesday, June, June 13, at 5 o'clock, P. M.

☞ N. B. The brethren are requested to be punctual. A. R. POPE, Scribe.

june10

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in East Lexington, at the house of Rev. T. H. Dorr, on Tuesday, 13th inst.

june10 WM. NEWELL, Scribe.

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next Meeting at Rev. Mr. Bulfinch's at Nashville, on Wednesday, June 14th, at 10 o'clock, A. M.

june3 2t JOS. C. SMITH, Scribe.

## MARRIAGES.

In this city, June 1st, by Rev Dr Young, Luther Parks, Jr., M. D., to Miss Julia Hale.

1st inst, by Rev F. T. Gray, Mr Charles Coburn to Miss Jeannie M. Dyer.

29th ult, by Rev Mr Barnard, Mr Edmund R. Sanborn to Miss Almira Whittredge of Boston.

May 25th, by Rev Mr Blain of Charlestown, Mr Isaac Whittier of Cornville, Me., to Miss Ellen M. Daley of Boston.

June 1st, by Rev Mr Blagden, Mr Israel S. Trafton to Mrs Ann Whitton, daughter of the late Mr Thomas Barry.

In Dorchester, on Sunday, the 28th ultimo, at Rev Mr Hall's Meeting House, Mr Charles J. Harod of Dorchester to Miss Mary R. S. Farnum of Boston.

In Roxbury, 31st ult, J. Wingate Thornton, Esq., of this city, counsellor at law, to Miss Elizabeth Wallace, daughter of the late Stephen John Bowles of R.

27th ult, by Rev Dr Putnam, Mr Wm J. Hyde to Miss Sarah W. Childs.

In Bridgewater, 28th ult, by Rev Mr Bradford, Mr Joseph E. Carver, son of Eleazor Carver, Esq., to Miss Ellen Perkins, daughter of Jacob Perkins, Esq., both of B.

In Westfield, 24th ult, Mr Samuel Fowler to Miss Sarah M. Joaes.

In Worcester, 5th inst, by Rev J. I. T. Coolidge, Mr Wm T. Hart of Boston to Miss Caroline F., daughter of Capt Moses Samson of New Bedford.

In Kingston, by 28th ult, by Rev A. R. Pope, Mr Francis M. Johnson to Miss Susan M. Daniells.—June 4, Mr Lothrop T. Holmes to Miss Elizabeth H. Washburn, all of K.

In Westminster, 31st ult, by Rev Calvin Lincoln of Fitchburg, Mr Charles S. Rice of F., to Miss Catharine L. Brown of W.

In Lunenburg, 31st ult, by Rev Calvin Lincoln, Mr Charles E. Seagrave of Uxbridge to Miss Abigail Carter, daughter of Cephas Carter, of L.

In Portsmouth, by Rev A. P. Peabody, Benj W. Curtis, M. D., of Wells, Me., to Miss Addrianna Cecelia, daughter of Leonard Cotton, Esq.

In Lowell, 25th ult, by Rev Mr Miles, Mr Thomas C. Doughlas of Boston to Miss Rachel E. Patrick of L.

30th ult, at St Anne's Church, by Rev Mr Miles, Mr James Freeman Huntington of Exeter N. H., to Miss Ellen Sophronia Whipple, daughter of Oliver M. Whipple, Esq., of L.

27th ult, Mr Asa Parks to Miss Mary A. Wright, both of L.

In New Bedford, 30th ult, by Rev Mr Weiss, Mr George Leighton of Boston to Miss Elizabeth White, daughter of Enoch Horton of that city.

## DEATHS.

In this city, Emeline, daughter of Mr Lemuel A. Coolidge, 9 mos.

2d inst, Louisa Catherine, wife of M. D. Kimball, and daughter of T. B. Wales, Esq., 36.

In Lowell, 27th ult, Francis Goodwin, youngest son of John G. and Jane E. Locke, 22 mos.

In Edgartown, 22d ultimo, Mr Jno Thaxter, son of the late Rev Joseph Thaxter, 52.

In Providence, R. I., on the 26th ult, after a very brief illness, Mrs Brown, wife of Isaac Brown, Esq.


A VALUABLE TESTIMONY.

WE like at all times, to give credit when credit is due, and if at the same time we can relieve the distressed, we are doubly gratified; we, therefore, give the following voluntary testimony as to the beneficial effects of Wistar's Balsam of Cherry, by the editor of the Columbia South Carolinian, who appears to have obtained great relief by its use. [Old Dominion, Portsmouth, Va.

*WISTAR'S BALSAM OF WILD CHERRY.*

We seldom resort to patent medicines, having a great respect for the skill of the regular profession, but chance threw into our way the above named medicine, immediately after the close of the last session of the Legislature, when our lungs were almost dried up by the highly rarified atmosphere of our stove-warmed State-house. The Balsam immediately relieved us of a most harassing cough, which threatened our health in a serious degree. We feel that we are indebted to it for some fifteen pounds of animal weight—which addition once FELT, cannot be forgotten.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. june10

UNIVERSITY LIBRARY, CAMBRIDGE.

ALL persons, having Books belonging to this Library, are requested to return them before or on Monday, the 19th instant.

Books may be borrowed again on Monday, July 17th, between the hours of 9 A. M., and 12, and also on the five following Mondays, during the same hours.

F. W. HARRIS, Librarian.

Cambridge, June 6, 1848. 2t june10

MRS. TUTHILL'S NEW BOOK.

THE Boarding School Girl, by Mrs. S. G. Tuthill, Author of I'll be a Gentleman, I'll be a Lady, &c., &c. This day published by

CROSBY & NICHOLS,

june10 1is2os 111 Washington st.

LITTELL'S LIVING AGE, No. 213. Price 12½ cents. CONTENTS.

1. Jane Eyre: an Autobiography.
2. Austria.
3. European Correspondence of the Living Age.
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5. Lady Jane Grey.
6. Ascent of Popocateptl.
7. Poor Marguerite.
8. Egypt.

Published once a Week at Six Dollars a Year, by E. LITTLE & CO., corner of Tremont and Bromfield sts.

☞ The Entrance to the Office is now in Bromfield street. is1t june10

JUST PUBLISHED,

PRINCIPLES OF ZOOLOGY; Touching the Structure, Development, Distribution, and Natural Arrangement of the Races of Animals, living and extinct, with numerous Illustrations. For the use of Schools and Colleges. Part I., Comparative Physiology. By Louis Agassiz and Augustus A. Gould.

[Extracts from the Preface.]

"The design of this work is to furnish an epitome of the leading principles of the science of Zoology, as deduced from the present state of knowledge, so illustrated as to be intelligible to the beginning student. No similar treatise now exists in this country, and indeed, some of the topics have not been touched upon in the language, unless in a strictly technical form, and in scattered articles."

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june10 3tis Publishers, Boston.

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LIVERMORE'S COMMENTARIES. Price 75 cents vol. The Four Gospels, with a Commentary, intended for Sabbath School Teachers and Bible Classes, and as an Aid to Family Instruction. By A. A. Livermore. St. Ed. 2 vols, 12mo.

"We feel certain it will meet the wants of all who call themselves liberal Christians, as a family expositor, a reference book in the study of the Gospel, a companion in the Sunday School, and an aid to daily devotion. It is learned, yet not dry; rational, yet not cold; fervent, yet not fanatical; tasteful, yet not one line for mere taste. Mr. Livermore is concise, practical, reasonable, full of generous and holy feeling." [Hunt's Magazine.

LIVERMORE'S COMMENTARY ON ACTS. Price 75 cts. Commentary on the Book of the Acts of the Apostles, with a Map. By A. A. Livermore, 12mo.

"These Commentaries give a clear, correct, evangelical view of the doctrines which Christ and the apostles taught; they fully explain all difficult passages, and furnish much valuable information upon ancient geography, biography, customs, manners, &c.; in a word, I think they will be profitable for doctrine, for instruction, for practice and devotion." [Christian Inquirer.

LIVERMORE'S LECTURES TO YOUNG MEN.—Price 50 cents. Lectures to Young Men, on their Moral Dangers and Duties. By Abiel Abbot Livermore. Third Edition, 16mo. Cloth, 50c.

"Good cannot but follow in proportion to the wideness with which they are read." [Brooklyn Eagle.

"These Lectures are marked by good, plain, common sense." [Christian World.

"With earnestness and distinctness, the duties of young men are carefully defined, in a way which will command respect and attention." [Daily Advertiser.

Published by JAMES MUNROE & CO., and for sale by Booksellers generally. 1is2os june10

ORIGINAL TEA STORE.

The China Tea Company,

NO. 198 WASHINGTON STREET, BOSTON,

HAVE now been established six years; they deal only in Tea and Coffee, keep every variety of Black and Green Tea imported into this country, and deal for cash only.

The success which has attended their efforts during this time, is without a parallel. They now offer for the inspection of Dealers one of the largest and most varied stocks in the country, at their principal Warehouse, 198 WASHINGTON STREET, and solicit country traders before purchasing their supplies, to call at this

GREAT TEA WAREHOUSE,

Whilst at the same time, to accommodate families and Hotel keepers, they offer *FIVE POUND LOTS*, as follows:

| | | |
|---|---|---|
| 5 pounds | Ningyong Oolong, an extra black Tea, for | $1 50. |
| 5 " | strong Young Hyson, | 2 00 |
| 5 " | Young Hyson, delicious flavor, | 2 25 |
| 5 " | super. Old Hyson, | 3 00 |
| 5 " | Souchong, (sold elsewhere 50 cts. per lb.) | 1 25 |
| 10 " | good ground Coffee, | 1 00 |

An experienced and native China-man superintends the tea department. Money can be sent by mail, by friends coming to the city, or by Express men, and the package will be sent by return. No travelling agent is employed by the Company. Strangers visiting the city are invited to call.

Agents are appointed in every town, upon application, post-paid, to the proprietors, to whom is given

THE GREATEST ADVANTAGE IN PRICE, AND EVERY SECURITY AS TO QUALITY.

In consequence of the great reduction in the price of Teas and Coffees, we are enabled to give

EXTRA QUALITIES

for the old prices; and it is acknowledged by many persons that they cannot get so good tea of any kind,

*PAY WHAT PRICE THEY MAY,*

as the Young Hyson, at 50 cents, and the Ningyong Oolong, at 40 cents, which are sold at

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Ladies' Exchange Notice.

IN consequence of the departure of our Mr. Warren in the *Caledonia for Europe*, for our *Fall Stock of Goods*, we wish to turn our present stock into money as fast as possible, and shall make it an object for all who have money to spend to call on us.

*Our customers know* that our stock is *too large* to attempt a description in an advertisement, as, besides the *largest* stock of

Long and Square Shawls,

SILK GOODS,

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OF ALL KINDS,

*WE HAVE A FULL WHOLESALD AND RETAIL STOCK OF*

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And in fact every article in the DRY GOODS line, but *pins, needles, tapes and ribbons.*

Ladies in want of a Dress can find every thing from a LONDON PRINT, at 6¼ cents, to the finest fabrics imported.

SHAWLS, from one dollar to hundreds, and the same wide range of prices in all other articles.

In having so large a stock from which to select, customers are saved many useless steps; and our interest and object is to use all our customers in a way that will bring them often to the

LADIES' EXCHANGE,

192 WASHINGTON STREET.

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june10 4w

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.

june10

BOOKS published by S. G. SIMPKINS, 124 Washington street:

Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.
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Illustrated Natural History.
Alice Bradford, or Experimental Religion.
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Follen's German Grammar.
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POETRY FOR HOME AND SCHOOL. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13

STUDIES OF RELIGION. This interesting little work is for sale at E. P. PEABODY'S, 13 West Street. He also has on hand some German books for children, consisting entirely of *pictures*, the explanation of which will be at once useful and agreeable.

May 27 5t

WORCESTER'S UNIVERSAL AND CRITICAL DICTIONARY. A standard vocabulary of the purest and best usage of the English Language; free from all innovations in Orthography and pronunciation, and the most Comprehensive Dictionary extant. It is recommended by the Presidents of nearly every College in New England, and by high *literary authority* in all sections of the country. For sale by all the Booksellers.

May 27 3tis

A NEW SABBATH SCHOOL HYMN BOOK.

THE Sabbath School Lute; a Selection of Hymns, and appropriate Melodies, adapted to the wants of Sabbath Schools, Families, and Social Meetings, by E. L. White, and J. E. Gould, Authors of the Modern Harp, Boston Melodeon, Tyrolian Lyre, Wreath of School Songs, &c.

Just published, and for sale at B. B. MUSSEY & CO., 29 Cornhill. 3m june3

EVIDENCES OF REVEALED RELIGION.

THE subscriber respectfully solicits the generous patronage of his Christian brethren and friends, to aid him by their liberal subscriptions, in carrying through the press a work, entitled, "*A New and Short Way of Dealing with Modern Sceptics and Unbelievers*—in Fifteen Lectures on the Evidences of Revealed Religion. By MATTHEW HARDING, of Stow, Mass.

The book will contain about 250 pages, well printed on good paper, and neatly bound. It will be furnished to subscribers for a single copy, at the low price of 75 cents, and to such as take more than one, at the still lower price of 50 cents per copy. The money to be paid on the delivery of the books. The author's object being, not so much profit, as a wide circulation among that large class of his fellow-men, who are halting between two opinions; or have no opinion at all of their own; and therefore, liable to be led astray by the specious pretences of modern science and philosophy falsely so called. Hence the design of this little book, is, if possible, to prevent so fatal an issue, by enabling the sincere and candid reader to be always ready to give an answer to every one that asketh a reason of the hope that is within him with meekness and fear.

☞ Subscribers can give their names to the publisher of this paper, or, if they prefer it, can send them to the author at Stow, Mass. tf may20

MEDICATED INHALATION. For Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, but receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living and occupation. Address post paid as above, advice gratis.

NOTE.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred and fifty thousand die* annually of *Pulmonary Complaints. Take heed*, delays are dangerous.

nov6 is1y

MRS. E. C. GOODWIN wishes to inform her friends that she has a large and pleasant house, No. 10 Allston st., corner of Bowdoin and Allston sts., and that she has made arrangements which will enable her to accommodate persons visiting the city during Anniversary Week, and also through the Summer, with board and lodging.

Coffee and other Refreshments will be furnished at any hour during the day. 1m may20

WANTED. A Preceptor for the Milton Academy. Apply to Dr. Spooner of Dorchester, to Rev. John H. Morrison, or to Samuel Adams in Milton.

Milton, April 11, 1848. istf april15

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march11 istf

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French Candelabra, Bronzed and other Mantel Ornaments.

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CUT GLASS TABLE WARE, fine quality.

GOLD and SILVER WATCHES of best English French, and Geneva manufacture. Fine Gold Chains, Seals, Keys, &c.

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This STOCK being entirely new, is one of the largest and best selected in the city, and obtained from sources that enable the proprietors to offer their Goods upon the most reasonable terms. Visitors will find it for their interest to call, and are hereby invited to do so, even if they have no intention of becoming purchasers.

HARRIS & STANWOOD,

april22 is10t 253 Washington st.

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CHAMBER AND STAIR CARPETS;
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Every piece is made under our personal superintendence. We have TWO HUNDRED AND FIFTY PERSONS now at work, and can show to purchasers *a much greater variety of Carpets, and at less prices, than any other store*

These Carpets are received from the factory every day. The assortment is large, and is constantly changed.

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Part 2,—consisting of Questions and Answers chiefly historical on the Old Testament.

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Particular attention paid to the manufacture of *SILVER PLATE.* All articles manufactured by us will be sold at the lowest prices and warranted of *STANDARD FINENESS.* The above department under the superintendance of OBADIAH RICH.

april15 3mis

SUMMER RETREAT AND FAMILY SCHOOL. The residence of the late Dea. J. Sullivan (Germantown) Quincy, is open for the reception of boarders the present season. Rooms are in readiness for the accommodation of individuals, or of several small families, and may be occupied till Oct.

The location is favorable for healthful recreation, having pleasant sea views, and ample facilities for sea bathing and sailing excursions, without the excitement usually connected with public watering places. Children can receive lessons, if desired, in the common and higher branches of instruction, and in Music.

Information concerning the location & may be obtained of Mr. J. W. Sullivan, 23 Long Wharf, or 45 Bowdoin St. and of Mr. William Blake, 47 Allen St. Boston.

Applications may be addressed to Misses Sullivan, care of Rev. C. Pasco Quincy.

References, Rev. William Hague, Dr. George C. Shattuck, Dea. S. G. Shipley, Boston. Rev. William Allen, Quincy. Dr. J. Wild, Braintree.

May 27 je10is

## POETRY.

[The two hymns below were sung at the Twentieth Anniversary of the Sunday School Society, May 31, 1848.]

### MUSIC.

Full and harmonious, let the joyous chorus
Burst from our lips in one glad song of mirth;
Joining the notes of age long before us,
Hymning the praise of heavenly music's birth.
Bright from the heavens it long ago descended,
Loud to those heavens o voices we will raise;
Every young heart in one full chorus blended,
Singing melody sweet music's praise.

Music's th measure of the planets' motion,
Heart-beat and rhythm of all the glorious whole;
Fugue-like the streams roll, and the choral ocean
Heaves in obedience to its high control;
Thrills through all hearts the uniform vibration,
Starting from God, and felt from sun to sun:
God gives the key-note, Love, to all creation;
Join, O my soul! and let all souls be one!

### OH! WATCH YOU WELL.

Oh! watch you well by daylight,
By daylight may you fear;
But keep no watch in darkness,
The angels then are near.
For Heaven the sense bestoweth,
Our waking life to keep;
Its tender mercy showeth,
To guard us in our sleep;
Then watch you well, &c.

Oh! watch you well in pleasure,
For pleasure oft betrays;
But keep no watch in sorrow,
When joy withdraws its rays;
For in the hour of sorrow,
As in the darkness drear,
To heaven entrust the morrow,
For angels then are near:
Then watch you well, &c.

## MISCELLANEOUS.

[From the Springfield Republican.]

The following detailed account, the first that has been published, of the ascent of the great volcano Popocatapetl, in Mexico, was furnished by an officer of the army in Mexico, who was one of the six that succeeded in reaching the summit. This mountain which has never been ascended since the time of Cortez, is the highest point of land in North America. The Spanish officer, who, in 1519, was the first human being that reached the summit, was rewarded by the crown of Spain for his courage and perseverance, by being permitted to assume, for his coat of arms, the figure of a burning mountain.

### EXPEDITION TO THE SUMMIT OF POPOCATAPETL.

An escort having been granted, and an indefinite leave given by the General-in-Chief to such officers as wished to go on the expedition, we started on Monday, April 3d. Arrangements had been made with some Mexicans for pack mules to carry our provisions, bedding, &c., but we were disappointed in not getting them; and as news had arrived, the evening before, of the ratification of the treaty at home, we were afraid, if we remained one day longer to obtain other mules, we might have our leave countermanded; so we left about noon, with ten wagons.

As the ascent of the mountain is less precipitous on the south side, and a less depth of snow also on that slope, we took the general direction of Osumbra, which is a town near the base of the mountain, and very near the point of ascending. We stopped the first night at Ayotla, and the second at Tlaminalco. Here we were shown some magnificent ruins; a few walls with some five or six arches, were all that remained; but the carving was more beautiful and elaborate than any thing of the kind we have seen in this country. We were told, by an old padre, that the work had been traced back upwards of seven hundred years; but it was evidently the work of the Spaniards, as there was a head of our Saviour in alto relievo, with figures bearing helmets and shields, as well as the crown of Spain.

On the 5th we reached Osumbra, having stopped an hour or two at Mira Flores, (See the Flowers,) the day previous, where we were very hospitably entertained by Mr. Robinson, a Scotchman, who is in charge of an extensive cotton manufactory. The looms, I perceived, were all made in the United States. There were two sets of hands, one working by day and the other by night. The girls earned from four to six rials per day.

When we reached Tlaminalco, a town of some six thousand inhabitants, we found the road somewhat impracticable for our wagons, and called on the alcalde, who furnished us with pack mules, taking charge of our wagons until we should return.

We left Osumbra on the 6th. The alcalde went with us to Atloutla, a little village some two miles further on, when we obtained two athletic young Indians as guides. Soon after leaving Atloutla, our path began ascending, and continued to do so until we encamped. The distance from Osumbra was ten miles, and we had ascended some four thousand feet above the valley. The path was a narrow trail worn by mules, upon which the Indians pack wood down from the mountain sides; sometimes it was ten or fifteen feet below the surface, and our mules would get fast—again they would tumble over the side of a precipice and roll down, loads and all. These occasioned delays; still we were in camp by 3 o'clock. We had selected a place called "vacaria." This is nothing more than an open place in the woods, near the water, where the Indians rendezvous with their cattle, which they drive up from the plains below to graze on the grass which grows very luxuriantly in the woods on the mountain sides. We found the atmosphere quite cold here, but we were soon comfortable in our tents, with large pine fires in front of them. The view from our camp was very extensive, and towards sunset it was magnificently beautiful. Far above us, on the mountain, it was snowing quite hard; to our right, and far below us, was a large dark cloud. We could hear it thunder and see the lightning, while the rain fell in torrents over nearly the whole valley of Mexico. Where we were, and to our left, extending into the terra caliente, the sun was shining brightly. Towards night the clouds from above enveloped us, and we had sleet and snow, which continued all night.

Our party numbered nearly one hundred—twenty-five officers of different corps, four or five citizens, thirty-five dragoons, and some forty footmen. We left the camp early the next morning. The ground was covered with snow, and the weather quite unsettled. After a distance of some three miles, we reached the limits of vegetation; tall pine trees, some of them one hundred, or one hundred and twenty feet high, extended almost to this line. We were now about five thousand feet below the summit, and, as we advanced, the ascent grew more difficult. The wind had been rising from the time we left camp, and now blew quite fresh. It was very cold, and in half an hour we were in a severe snow storm. The farther we advanced, the more difficult was our respiration. It was necessary to rest every four or five minutes. We continued climbing until about one o'clock, when our party, which numbered, when we left camp, about thirty, had become reduced to only five. The remainder had turned back, one by one, as they had become exhausted with cold and fatigue. One of the officers became so chilled that his mind wandered, and we could with difficulty prevent him from lying down in the snow to sleep.

As we had succeeded thus far in ascending but a little more than one third of the way, and the day being more than half gone, we concluded to give up our attempt and make another trial on a fair day. We reached camp about 4 o'clock, having been exposed for more than five hours in a most terrible snow storm. We soon found that the fatigues of climbing were but a small part of our troubles; for we discovered, as we stood around our fires, that one officer had his nose frozen, and others their fingers. We were somewhat discouraged by this; still we made arrangements to try again the following day. Before sundown, one began to complain of an inflamation of the eyes; and soon every one of the party, who had been exposed, was suffering from very acute pain in the eyes. Our camp presented a singular scene that night and on the following morning, for there were some twenty whose faces were very much swollen, and the eyes so inflamed that we could not sleep. Some of us tho't that our eye-sight was totally gone. The morning found us no better, and we broke up our camp to descend to the valley. It was laughable to see so many of us groping our way down some ten miles through the defiles of the mountain.

There were two foreigners—Italians, I believe—who had come out from the city with us, for the purpose of ascending the mountain with our party. They had remained in camp on account of the storm, during our trial, and, instead of going down to the valley with us, they started upwards, thinking they would be able to succeed in reaching the summit. We encamped that night at the base of the mountain, and reached Amecamecu the next day. There the Italians joined us. They had succeeded in reaching the "pecacho del Frayle," a peak some two thousand feet from the summit, when one of them began spitting blood, and they were compelled to descend. After some discussion, the majority of our party decided that it was impossible to reach the top, and that another attempt was useless. Some half a dozen of us thought we would make the trial. Our eyes were improving; we bathed them frequently with a solution of sugar of lead, and provided ourselves with green spectacles, and gauze for our faces. The next evening, at six o'clock, found six of us, with some twenty-five infantry, encamped two or three miles beyond the "vacaria," near the limit of vegetation; whilst the remainder of our party had gone, a portion to Mexico, to give an account of our defeat, and the balance to Cuernavaca, to visit a celebrated cave, which would in some measure repay them for their disappointment here.

We left our camp on the morning of the 11th, before 3 o'clock; our eyes were nearly well, and our faces not much swollen. The skin had entirely peeled off. Still we had several advantages over our previous trial, for we were much further advanced; there was a prospect of a fair day, and we had our eyes and faces protected. We rode our mules some two miles, until the ascent became too great for them, when we sent them back to camp. Our route now lay for some three or four miles over a surface of black sand. This distance, on our previous trial, was covered with snow. It had melted, and the sand having absorbed the water, was frozen quite hard. We had little difficulty in getting along over this. By sun rise, we had reached an elevation of about two thousand feet above our camp, and the scene below us was beautiful, beyond description. The mountain cast a shadow, which extended not only across the entire valley to the horizon, but it reached beyond, into the sky, where its outline was so distinctly defined, that even the shadow cast by the smoke, as it rose from the crater, was easily distinguished.

As we advanced our progress began to be impeded by the snow, and the atmosphere was so rare that we breathed with great difficulty. The snow varied in depth from a few inches to three or four feet; sometimes the surface was frozen, and as smooth as glass. We had provided ourselves with long poles with iron pikes on the ends; they were invaluable in preventing us from slipping, and in sounding the depth of the snow in the frequent chasms. From five to eight steps were as many as we could take without becoming exhausted. We all suffered severely from an acute pain over the eyes; and our faces, particularly our lips, were of a deep bleuish black color. As we approached the summit, our progress became still more slow; two and three steps required a rest of one or two minutes. But by very hard work, by ten minutes past two, we were standing on the highest point of land in North America, upwards of 17,800 feet above the level of the sea. After catching breath, we gave three cheers, and planted a small flag on the very summit of Popocatapetl. The crater, upon the very mouth of which we were standing, was about five hundred feet in depth, and about four hundred yards in diameter. The mouth was an ellipse, being formed by an oblique plain to the east with the highest part towards the west, the side towards Puebla being we thought some two hundred feet lower than the opposite side. The sides were nearly vertical, and a horizontal section at almost any height from the bottom would be a circle. The walls might be compared to three vertical cylinders, one within the other, the first rising one hundred or one hundred and fifty feet, where there was an irregular horizontal bench of a few yards in breadth, which was intersected by the second cylinder which rose about two hundred feet more; here was another horizontal bench when the third cylinder rose to the top of the cone. Smoke was pouring out from several places on the sides of the crater, from the bottom, and from the bed of a large mass of sulphur two large volumes rose. We perceived no heat, and as small patches of snow were lying on the bottom it was evident that little or none existed.

The view from our position was grand and sublime beyond description. We had the advantage of a clear day, for there was scarcely a cloud above the horizon. Orizaba and the Nevada of Toluca, both covered with perpetual snow, were distinctly visible, rising like two large rocks from the ocean. The vast field below us looked like the sea, with slight undulations. Even Iztaccihuatl, which from the City of Mexico looks almost or quite as elevated as Popocatapetl, now appeared far below us. Puebla with its entire valley was visible. A slight mist extended across the valley of Mexico which in some measure concealed the city, although the lakes, Penon, and other objects could be distinguished. We had hardly gratified our curiosity above half an hour, when each one of the party became more or less sick, both from our elevated position and from the fumes of sulphur which we were breathing. We found our throats swollen, and some head-ache, and a sickness at the stomach. This compelled us to begin our descent, although reluctantly, for, as one of our soldiers remarked, we had never been so near heaven before. We collected a few specimens of lava and turned our faces towards the valley. Soon our sickly sensations left us, and when we reached the camp, which was soon after 2 o'clock, we were perfectly well with the exception of head-aches. The Indians would not believe us when we told them we had reached the top. They examined our heads, and said it was impossible, for no one could go there without having horns growing from the head. Others asked us what the mountain said to us. Our guides only went as far as the region of perpetual snow—no money or persuasions on our part could induce them to go farther. One of our men got separated from us in descending, and we have not heard of him since. We suppose he must have descended into the valley of Puebla and probably reached that city.

Out of twenty-five who attempted the ascent, but six officers, viz., Lt. Stone, Ordnance, Lt. Anderson, Dragoons, Capt. Bomford, 8th Infantry, Capt. Fowler, 5th Infantry, Lt. Kirkham and Buckner, 6th Infantry, and an English gentleman, Mr. Baggally, succeeded. We reached Mexico after an absence of twelve days, and found that all our friends were prepared to sympathize with us on our failure, but when the truth was known we were congratulated on every side. This is the first excursion to the summit of any of the snow mountains in Mexico since our army has been here, and the first by any American to Popocatapetl, the highest mountain in North America. K.

BENEVOLENT BEQUESTS. It is stated that the late Mr. Clapp, of Portland, has left by will a fund of $8000 for the education and relief of female orphan children, and $4000 for furnishing fuel to unfortunate widows and other poor women.

[From Hunt's Merchants' Magazine for April.]

### THE COTTON MANUFACTURE IN NEW ENGLAND.

Mr. Lowell had just returned to this country, after a long visit to England and Scotland. While abroad he had conceived the idea that the cotton manufacture, then almost monopolized by Great Britain, might be advantageously prosecuted here. The use of machinery was daily superseding the former manual operations; and it was known that power-looms had recently been introduced, though the mode of constructing them was kept secret. The cheapness of labor, and abundance of capital, were advantages in favor of the English manufacturer—they had skill and reputation. On the other hand, they were burthened with the taxes of a prolonged war. We could obtain the raw material cheaper, and had a great superiority in the abundant water-power, then unemployed, in every part of New England. It was also the belief of Mr Lowell, that the character of our population, educated, moral and enterprising as it then was, could not fail to secure success, when brought into competition with their European rivals; and it is no small evidence of the far-reaching views of this extraordinary man, and his early colleagues, that their very first measures were such as should secure that attention to education and morals among the manufacturing population, which they believed to be the corner-stone of any permanent success.

Impressed with these views, Mr. Lowell determined to bring them to the test of experiment. So confident was he in his calculations, that he thought he could in no way so effectually assist the fortunes of his relative, Mr. Jackson, as by offering him a share in the enterprise. Great were the difficulties that beset the new undertaking. The state of war prevented any communication with England. Not even books and designs, much less models, could be procured. The structure of the machinery, the materials to be used in the construction, the very tools of the machine-shop, the arrangement of the mill, and the size of its various apartments—all these were to be, as it were, re-invented. But Mr. Jackson's was not a spirit to be appalled by obstacles. He entered at once into the project, and devoted to it, from that moment, all the time that could be spared from his mercantile pursuits.

The first object to be accomplished, was to procure a power-loom. To obtain one from England, was, of course, impracticable; and, although there were many patents for such machines in our Patent Office, not one had yet exhibited sufficient merit to be adopted into use. Under these circumstances, but one resource remained—to invent one themselves; and this, these earnest men at once set about. Unacquainted as they were with machinery, in practice, they dared, nevertheless, to attempt the solution of a problem, that had baffled the most ingenious mechanicians. In England, the power-loom had been invented by a clergyman, and why not here by a merchant? After numerous experiments and failures, they at last succeeded, in the autumn of 1812, in producing a model which they thought so well of, as to be willing to make preparations for putting up a mill, for the weaving of cotton cloth. It was now necessary to procure the assistance of a practical mechanic, to aid in the construction of the machinery; and the friends had the good fortune to secure the services of Mr. Paul Moody, afterwards so well known as the head of the machine-shop at Lowell.

They found, as might naturally be expected, many defects in their model loom; but these were gradually remedied. The project hitherto had been exclusively for a weaving-mill, to do by power what had before been done by hand-looms. But it was ascertained, on inquiry, that it would be more economical to spin the twist, rather than to buy it; and they put up a mill for about 1,700 spindles, which was completed late in 1813. It will probably strike the reader with some astonishment to be told that this mill, still in operation at Waltham, was probably the first one in the world that combined all the operations necessary for converting the raw cotton into finished cloth. Such, however, is the fact, as far as we are informed on the subject. The mills in this country—Slater's, for example, in Rhode Island—were spinning mills, only; and in England, though the power-loom had been introduced, it was used in separate establishments, by persons who bought, as the hand-weavers had always done, their twist of the spinners.

Great difficulty was at first experienced at Waltham, for the want of a proper preparation (sizing) of the warps. They procured from England a drawing of Horrock's dressing machine, which, with some essential improvements, they adopted, producing the dresser now in use at Lowell, and elsewhere. No method was, however, indicated in this drawing for winding the threads from the bobins on to the beam; and, to supply this deficiency, Mr. Moody invented the very ingenious machine called the warper. Having obtained these, there was no further difficulty in weaving by power-looms.

There was still great deficiency in the preparation for spinning. They had obtained from England a description of what was then called a bobbin and fly, or jack-frame, for spinning roving; from this, Mr. Moody and Mr. Lowell produced our present double speeder. The motions of this machine were very complicated, and required nice mathematical calculations. Without them, Mr. Moody's ingenuity, great as it was, would have been at fault. These were supplied by Mr. Lowell. Many years afterwards, and after the death of Mr. Lowell, when the patent for the speeder had been infringed, the late Dr. Bowditch was requested to examine them, that he might appear as a witness at the trial. He expressed to Mr. Jackson his admiration of the mathematical power they evinced; adding, that there were some corrections introduced that he had not supposed any man in America familiar with but himself.

There was also great waste and expense in winding the thread for filling or weft from the bobbin on to the quills, for the shuttle. To obviate this, Mr. Moody invented the machine known here as the filling-throstle.

It will be seen, by this rapid sketch, how much there was at this early period to be done, and how well it was accomplished. The machines introduced then, are those still in use in New England—brought, of course, to greater perfection in detail, and attaining a much higher rate of speed; but still substantially the same.

Associating with themselves some of the most intelligent merchants of Boston, they procured, in Febuary, 1813, a charter, under the name of the Boston Manufacturing Company, with a capitol of $100,000. Success crowned their efforts, and the business was gradually extended to the limit of the capacity of their water-power.

BOSTON CITY MISSIONARY SOCIETY.—The Annual Report of this important benevolent association has been just published, from which we gather the following facts:

The main object of this Society is to give moral and religious instruction to the poor. This class of our population is continually and rapidly increasing, chiefly by means of the influx of immigrants. The Society employed during the past year a General Agent, Rev. Mr. Oviatt, and four lay missionaries, who have been occupied in holding social meetings, visiting from house to house, distributing bibles, tracts, &c., and administering occasional relief to the bodily wants, and imparting moral instruction to the poor and distressed. They have visited during the year 1527 families and 372 sick persons, and have expended $496 for the temporary relief of 304 of these families; by the missionaries and tract distributors, 199 bibles and 100 testaments have been given to the destitute, and 267,-527 tracts have been distributed, 50,827 of which have been given to seamen; 298 persons have been induced to attend public worship; 452 children have been gathered into Sabbath schools, and 121 into the public schools. The efforts of the missionaries among the Catholics have been more than usually successful; about three fourths of all the bibles and testaments given away have been given to catholics who have asked for them. The receipts during the year have amounted to $4,44890, and the expenditures to a little less than $4000.


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May 27 4w1is3os

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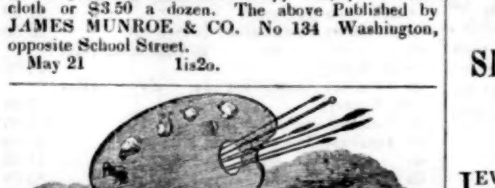

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REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Dec. 1st, 1847. os1y jan29

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It is not the design or purpose of the Originator or the Proprietors of this Medicine, to attempt to bring it into notice or repute, by publishing accounts of extraordinary cures it has effected, or the great relief and benefit which hundreds and thousands have realised from its use.

But the Proprietors rely upon the merits of this medicine alone to bring it into general use. Its virtues have been tested through a process of years in every form of Scrofula affection, &c. And it is designed as a permanent, substantial and standard medicine, and may always be depended upon by the Medical Faculty and all others to be just what it purports to be. The form of this preparation, its Component Parts, &c., have been placed with the most distinguished Physicians of the country. Among those in this city, are Dr. J. C. Warren, Dr. J. W. Warren, Dr. J. Hayward, Dr. John Jeffries, Dr. J. V. C. Smith and others. Several of whom have given their names in writing in favor of this medicine.

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"The Compound Syrup of Sarsaparilla as prepared by Dr. Corbett of the Shaker Society, Canterbury, N. H., the Committee have carefully examined. It comes sustained by the names of the most distinguished Physicians in the country, and from a knowledge of its component parts, the Committee cannot but express their full belief as to its efficacious qualities. The ingredients entering into its composition are of such a highly useful and alterative quality, that the Committee, willingly pronounce it to be the BEST preparation of Sarsaparilla Syrup yet known; and as such think it deserving of a Diploma." (Signed by)
JOHN W. WEBSTER, Professor of Chemistry in Harvard College.
MARTIN GAY, M. D., Chemist, Boston.
J. V. C. SMITH, M. D., Editor of the Boston Medical and Surgical Journal—and others.

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'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

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